

TRENDS OF OCCUPATION PATTERN THROUGH GENERATIONS IN RURAL AREAS OF WEST BENGAL

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WEST BENGAL**

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INTRODUCTION

The Commissioner for Scheduled Castes and Scheduled Tribes, in his Annual Report of 1966-67 has made the following among other important recommendations :—

"In order to obtain a correct picture of what is happening to the General Population as well as the Scheduled Castes and Scheduled Tribes, it is suggested that each State should set up a small cell of enquiry which will try to collect data by means of sample studies, information about how occupations are changing among different levels of the population".*

In pursuance of the suggestion of the Commissioner, preliminary data in this regard were collected during 1967-68 from the rural areas of four districts (24-Parganas, Burdwan, Midnapur and Jalpaiguri) of the State of West Bengal and forwarded to the Commissioner for his perusal. These data relating to occupations through generations were collected side by side with the Institute's major project on the Village Survey Scheme meant for the assessment of the levels of development of the Scheduled Castes, Scheduled Tribes and Other Communities in different areas of the State.

In a D.O. letter (No. CMR/68-MII, dt. 20. 3. 68) the Commissioner for Scheduled Castes and Scheduled Tribes wrote to the author, "of course, you know what kind of interest I have about economic mobility in different parts of Bengal and also among different communities who form the population of our State. You have been sending to me from time to time the reports on villages and on the mobility of occupation. Why don't you publish regularly articles of this nature in Bulletin? You can use the material which you are sending me for the purpose. This would be a most useful addition to the articles which you are already publishing in the Bulletin".

As per Commissioner's advise, the data collected so far, have been tabulated, analysed and a report prepared thereon. As this

* Report of the Commissioner for Scheduled Castes and Scheduled Tribes, 1966-67, Sixteenth Report, Vol. I & II, Govt. of India, New Delhi.

was planned to be published in the Quarterly Bulletin of the Institute along with other articles it was intended to be made as short as possible but inspite of all efforts it came out to be rather too lengthy for publication in the Quarterly Bulletin and so a decision was made for publishing it in the form of a booklet, though it was well realised that a more detailed discussion and more elaborate treatment of the matter would have given a due weightage to this type of study.

As a preliminary study and the first of its type, attempted by this Institute, there may possibly be some draw-backs but it is expected that the data presented and analysed here would throw light on the aspect mentioned in the Commissioner's recommendation.

The field data relating to this study have been collected from different areas by Sreemati Putul Ray, Research Scholar (Gondapal, Dulki, and Krishnapur villages of Midnapur district), Sri Pasupati Mahato, Research Scholar (Rupnarayanpur, Ghia-doba, Paharpur, Keshardi and Barabhuin villages of Burdwan district), Sri Manis Kumar Raha, Cultural Research Officer (Madhya Kamakhya-guri, Dakshin Kamakhya-guri and Volka Range Forest villages of Jalpaiguri district) and Sri Sunil Kumar Basu, Cultural Research Officer (Boyermari Abad village of 24-Parganas district), to all of whom the author's sincere thanks go.

A few lines deserve special mention about the study as that would be helpful in properly appreciating the discussions made in the book-let.

At the beginning it may be stated that the communities mentioned here are the names of those to which the interviewees themselves have declared as belonging to. The different types of occupations have been tried to be categorised within a limited range so as to help in properly grasping the situation. Discussions about the factors responsible for the shift in occupations through generations have not been dealt with in details as that would have called for more space and involved more detailed data in this respect. However, an underlying indication is there which would be helpful in an indirect way in ascertaining the reasons responsible for the shift in occupations. Detailed analysis of factors responsible for shift in occupations would be the

subject matter of a separate paper which is expected to be undertaken in near future.

Further, though the study has mainly been intended to present data on shift in occupations through generations and to find out the trend thereof an attempt has also been made side by side for assessing the situation relating to different communities so as to throw light on the degree and intensity of the situation involved in shift in occupations and the problems associated therewith.

Tables appended at the end give a detailed perspective of the theme of this study, as such detailed analysis has not been tried in the paper itself, only the salient features that emerge have been dealt with.

Regarding the table dealing with the rank positions of different types of occupations in different generation levels of the different areas, it may be stated that the rank positions of the particular occupations have been ascertained on the basis of the percentage distribution of occupations in each generation, the higher the percentage distribution of a particular occupation, the higher the rank position it has been allotted for the purpose.

For this study, primary occupations have mainly been taken into consideration for the purpose. Regarding different types of occupations it may be stated that for the purpose of this work 'Agricultural Labour' has also been included under the 'Day Labour' category, by 'Service' all types of services have been meant, e.g., Clerical, Police, Military, Peon, Guard, Teacher, etc. The service holders belonging to a particular family of the village, but residing outside the village for service purpose, have also been taken into consideration for this study. 'Business' as occupation includes petty businesses also e.g., owners of tea shop, grocer's shop, stationery shop, business in fish, grain, etc. 'Begging' as occupation has been noted for those persons only who were found fully depending on begging for their livelihood at the time of this survey. These persons may not belong to the professional beggar class in the true sense. Many of them may shift over to some other occupations in due course if a suitable opportunity comes.

A few pages have been appended at the end about the

different types of occupations professed by different communities (mentioned in this study) as noted by earlier authorities. These have been quoted from H. Risley's "Tribes and Castes of Bengal (1891)" and A. Mitra's "The Tribes and Castes of West Bengal (1953)". In this connection it may be mentioned that Mitra's sources of information in this regard were earlier authorities like Risley, Dalton, Census, etc. These earlier observations of the different types of occupations of these communities would be helpful in properly assessing the present day situation in this respect.

Last of all, observations relating to occupation mobility from the writing of Prof. N. K. Bose and Prof. J. Porter are furnished below. Prof. Bose's observation relates to the situation of India which is passing through a somewhat industrialised phase, and the other one that of Prof. J. Porter deals with U.S.A., the post-industrial society. The observations made by these two eminent personalities about their own countries regarding occupation mobility would be helpful in properly appreciating, assessing and drawing up a comparison with the findings and conclusions arrived at in this study.

Prof. Bose writes, "Today when a new system of production based upon science and technology, and upon freedom of choice by the individual is being built up in India even the loosening of traditional ties is a sign of progress. If there is substantial alteration in the character of the working forces, then we need not throw up our hands in despair and say that no change is taking place in the economic sphere. The economic structure and social organisation as well as value systems are so closely interlinked with one another that we must cast our eyes widely over the entire horizon in order to ascertain whether a society is stagnant or not stagnant (p. 16)" [Competing productive systems, *Man in India*, Vol. 48, No. 1, January-March 1968, pp. 1-17].

Prof. John Porter of Carleton University made his observations in the following lines.

"Perhaps the most important man-power problem for post-modern industrial societies is the recruitment of highly qualified personnel managerial and scientific workers. The evidence of

shortages of workers in these fields is examined for the United States particularly but elsewhere as well. Industrial societies were able to meet their higher level man-power needs by educating the middle and upper classes. In the future, despite the impediments of their subculture, larger numbers of working-class children, will have to acquire the educational and mobility values of the middle class. Some doubt is cast on the ubiquity of mobility values in American society in particular, and in industrial societies in general. The importance of egalitarianism in education is stressed, and also the need to change the emphasis in curriculum from humanities to science and mathematics, if the occupational structure of the future is to be maintained (p. 5)". [The Future of Upward Mobility, *American Sociological Review*, Vol. 33, No. 1, February, 1968, pp. 5-19]

TRENDS OF OCCUPATION PATTERN THROUGH GENERATIONS IN RURAL AREAS OF WEST BENGAL

I

An investigation was carried out in different rural areas of the State of West Bengal under different environmental set-up to get a first hand knowledge about the present day occupation pattern of the inhabitants of these areas and to examine shift in occupations through generations as also to measure the trend and nature of occupation mobility. Side by side the study has also been aimed at examining the position of the caste based occupations amongst different communities.

In this connection something may be stated about the occupation mobility. By mobility we mean the movement of individuals or groups from one position to another. It may be designated as horizontal mobility and vertical mobility. It is horizontal mobility when the movement of an individual or group takes place within the same level or stratum. The vertical mobility, on the other hand, is the transition of an individual, group, cultural object, or value from one social stratum to another. It may be ascending or descending one. When the movement is from the lower to the higher occupational strata it is regarded as ascending and vice-versa as descending one.

Sorokin states that mobility makes the social structure elastic, breaks caste and class isolation, undermines traditionalism and stimulates rationalism. Its direct and indirect influences on all aspects of social organisation are complex and potent.¹

In pre-independence era, the areas, where the investigation was undertaken, lacked proper development but during post-independence phase these areas have come under the direct and indirect influence of different developmental programmes and now-a-days it is quite easy and less strenuous for a person of these areas to establish regular contacts with the nearby urban centres.

1. Sorokin, P. A. 1935. Social Mobility. Encyclopaedia of the Social Sciences Vol. IX-X, pp. 554-555.

Thus this change in situation is expected to bring a good deal of mobility in the life of the people concerned and this also seems to be reflected in the occupation pattern of the present day inhabitants of the area.

With the above purpose in view, data were collected from the earners of the areas concerned, about their own primary occupation as also that of their Fathers and Grand Fathers. In this connection the following statement of Prof. Bose is worth-mentioning which will also throw light on the importance and value of such type of study.

Prof. Bose states, "At this point there is one suggestion which I may be permitted to make to the Social Scientists interested in the quantitative aspects of change. In every part of India, and also in every community changes are taking place in the occupations by which the individuals make their living. It would be useful for everyone who undertakes sample surveys to find out, how many of the earning members of the community in question are taking up either caste-based occupations, or non-caste occupations. Carpentry, weaving, fishing, etc., are caste-based occupations, while the teacher's or engineer's work or job like rickshaw-pulling, works on roads or plantations have no connection or original association with caste.

It would also be worthwhile to count the number of men in each such occupation today who have come from various castes, which had traditionally assigned occupations. A third line of enquiry would be to find out how the present generation interviewed makes its living, how their Fathers and Grand Fathers also did so. It is my suggestion that if we could compare data on these points gathered from various parts of India, we would be in a better position to present a comparative picture of what is happening to the economic and social life of India."²

II

With the above background, let us now proceed into the details of the present study. The findings of this study are based on

2. Bose, N. K. 'Competing Productive Systems in India', in "Man in India," Vol. 48, No. 1, January-March, 1968 pp. 16-17.

data collected from 1,762 persons belonging to 12 different villages of 4 districts of West Bengal. Out of these 1,762 persons, 640 persons are from the district of 24-Parganas (Boyermari Abad village under Sandeshkhali Police Station), 293 are from Burdwan district (Keshardi, Paharpur, Barabhuin, Rupnarayanpur and Ghiadoba villages under Salanpur P.S.), 244 from Midnapur district (Dulki, Gondapal, Krishnapur villages under Binpur P.S.), and 585 persons from Jalpaiguri district (Dakshin Kamakhyaguri, Madhya Kamakhyaguri, Volka Range villages under Kumargram P.S.). Further, out of these 1,762 persons, 831 persons belong to different Scheduled Tribe communities, 464 to different Scheduled Caste communities and the rest 467 persons belong to communities other than Scheduled Castes and Scheduled Tribes. District-wise, Village-wise, and Community-wise break-up of the persons interviewed for the purpose have been shown in details in Table I, so as to help in understanding and appreciating properly the subject matter of this study.

Table I shows that 831 Scheduled Tribe persons interviewed for the purpose, have been covered by the following nine Scheduled Tribe communities:—

1 Santal, 2 Oraon, 3 Munda, 4 Bhumij, 5 Mahali, 6 Kharia, 7 Rabha, 8 Nagesia, 9 Mech.

464 persons belonging to the Scheduled Castes are from the following eleven Scheduled Caste communities :—

1 Poundra Kshatriya, 2 Bagdi, 3 Patni, 4 Muchi, 5 Ghasi, 6 Bauri, 7 Dom, 8 Sunri, 9 Namasudra, 10 Rajbanshi, 11 Malo.

Twenty-nine communities (excluding Scheduled Tribes and Scheduled Castes) cover rest of the persons numbering 467. This group of "other communities" is composed of the following :—

1 Chasi Kurmi, 2 Mahisya, 3 Tanti, 4 Rajput, 5 Brahmin, 6 Kayastha, 7 Kahar, 8 Kamar, 9 Kumor, 10 Napit, 11 Baisnab, 12 Maira, 13 Teli, 14 Ghatwal, 15 Sarak, 16 Goala, 17 Gandha Banik, 18 Mistri, 19 Mahato, 20 Bagal, 21 Sutradhar, 22 Jugi, 23 Bairagi, 24 Baisya Saha, 25 Barujibee, 26 Nepali, 27 Kol, 28 Deswali Majhi, 29 Muslim.

Thus it is seen from the above that forty nine communities cover the sample population of 1762 persons of four districts (24-Parganas, Burdwan, Midnapur and Jalpaiguri). Though forty-

nine communities cover the sample, a few of them share the major bulk of the persons interviewed for the purpose. These numerically dominant communities among the Scheduled Tribes are—Santal, Orson, Munda, Rabha; among the Scheduled Castes—Rajbanshi, Namasudra, Poundra-kshatriya, Bagdi, Bauri; and among the 'other communities' Chasi-kurmi, Mabisya, Mahato, Teli, Tanti, Jugi, Maira, Sarak, Muslim.

If Table I is further examined for getting an idea about the districtwise position of the dominant communities—one finds that in the district of 24-Parganas out of 640 persons interviewed for the purpose, major bulk of the sample (579 persons) is covered by the following few communities. Among the Scheduled Tribes—Oraon and Munda dominate; among the Scheduled castes, Poundra Kshatriya and Bagdi dominate; and among the 'other communities' Chasi-kurmi and Mabisya. That is out of twenty communities covered by the sample of the district of 24-Parganas only six communities cover the major portion of the sample and the findings of this study relating to this district (24-Parganas), may be taken to reflect the picture of these communities in general.

In the district of Burdwan, among the Scheduled Tribes—Santal; among the Scheduled Castes—Bauri and among 'other communities'—Maira and Sarak cover 258 persons of the total of 293 persons. That is out of seventeen communities of the area the characteristics of these four communities are expected to be reflected in the findings of the area concerned.

In Midnapur district only twelve communities have been encountered, there being none among the Scheduled Castes. Out of four Scheduled Tribe communities Santals dominate and among eight communities belonging to 'other community' group only three namely, Mahato, Teli and Tanti, are worth-mentioning. These four communities together cover 209 persons of the total of 244 persons interviewed in this district.

In Jalpaiguri district out of 585 persons—523 persons belong to nine communities. That is out of twenty four communities of the district, only nine communities cover the major portion of the surveyed persons. The names of these nine communities are mentioned below :—

TABLE I
COMMUNITYWISE DISTRIBUTION OF INTERVIEWED PERSONS

(a) District : 24-Parganas

Name of the Village	Scheduled Tribes	Scheduled Castes										Other Communities																									
		Mundia	Oraon	Bhumiya	Purniya	Kashatriya	Baudhi	Tanti	Ghasi	Kurmi	Tantri	Mahisya	Brahmin	Kshatriya	Brahmin	Kumarji	Chesi	Total	Muslim	Napthi	Kumor	Baisnab	Kamar	Kayastha	Brahmin	Kaher	Kamar	Kumor	Baisnab	Napthi	Muslim	Grand Total					
1. Bayermari Atbad	241	109	22	172	71	54	1	2	8	136	76	4	28	1	1	1	5	2	7	132	640																

(b) District : Burdwan

Sett.	Tribe	Scheduled Castes										Other Communities									
		Samta	Baudhi	Dom	Sund	Muchschi	Total	Maria	Tefli	Chesi	Kumarji	Chaliwal	Kamar	Brahmin	Gondha	Banik	Mistri	Koli	Muslim	Total	Grand Total
1. Keshardi	18	19	—	—	19	—	—	—	—	—	—	—	—	—	—	—	—	—	—	37	—
2. Paharpur	18	6	1	—	—	7	20	4	—	—	—	—	—	—	—	—	—	—	—	24	49
3. Barabhuin	79	—	—	—	1	1	—	—	4	2	1	1	—	—	—	—	—	—	—	3	92
4. Rupnarayanpur	—	28	—	—	—	28	—	—	—	—	—	1	13	6	1	1	—	—	6	—	22
5. Ghidoba	56	—	1	1	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—	7	65
TOTAL	171	53	2	1	1	57	21	4	4	2	1	2	13	7	1	1	6	3	65	293	

(c) District : Midnapur

Name of the Village	Scheduled Tribes	Other Communities	Total	Grand Total
1. Dulki	13	10	23	56
2. Goradarpal	53	—	3	56
3. Krishnapur	41	—	4	45
Total	107	10	7	127
Kayastha				
Mahato				
Teli				
Baisnab				
Deswali				
Majhi				
Kamar				
Baga				
Total				
Grand Total				

(d) District : Jalpaiguri

1. Rabha, Oraon, Mech (Scheduled Tribes)
2. Namasudra, Rajbanshi (Scheduled Castes)
3. Mahisya, Jugi, Nepali, Muslim (Other Communities).

The above analysis of community-wise coverage of the interviewed persons in different districts would help in understanding properly the findings relating to each of these districts at a later stage. The over-all pattern that would emerge in respect of these districts is expected to be mainly due to the characteristics of those communities who dominate in each of these areas.

Table II presents summarily the distribution of these persons in different broad-categories in the four districts of West Bengal. This would help in grasping the situation in an over-all way.

TABLE-II
DISTRICT-WISE DISTRIBUTION OF INTERVIEWED PERSONS

Districts	Total No. of persons interviewed	C A T E G O R I E S		
		Scheduled Castes	Scheduled Tribes	Other Com- munities
		No	No	No
1. 24-Parganas	640	136	372	132
2. Burdwan	293	57	171	65
3. Midnapur	244	—	127	117
4. Jalpaiguri	585	271	161	153
Total	1,762	464	831	467

III

Before going into the details of the subject matter of the study it seems worth-while to mention something about the location of the villages selected for the study, characteristic features of the areas etc.

It has already been seen that in all, persons of different communities belonging to twelve villages from four districts (24-Parganas, Burdwan, Midnapur, Jalpaiguri) of West Bengal

have been interviewed. Table III presents distribution of these villages in the afore-mentioned four districts of West Bengal.

TABLE—III
DISTRICT-WISE DISTRIBUTION OF VILLAGES
SELECTED FOR THIS STUDY

	District	Police station	Villages
(a)	24-Parganas	Sandeshkhali	(i) Boyermari Abad
(b)	Burdwan	Salanpur	(i) Keshardi (ii) Paharpur (iii) Barabhuin (iv) Rupnarayanpur (v) Ghiadoba
(c)	Midnapur	Binpur	(i) Dulki (ii) Gondapal (iii) Krishnapur
(d)	Jalpaiguri	Kumargram	(i) Dakshin Kamakhya guri (ii) Madhya Kamakhya guri (iii) Volka Range.

Though the above named twelve villages are located in the rural tracts of the districts concerned, they are now-a-days easily accessible and well connected with the nearest urban centres and as such none of them can be termed as an isolated village. These villages are selected from those parts of the areas of the districts concerned where Scheduled Castes/Scheduled Tribes population predominate. Facilities concerning education, market, health etc. also can easily be availed of by the inhabitants of these villages.

The selected village of the district of 24-Parganas (Boyermari Abad) is connected with the nearest town Basirhat (Sub-Divisional Head Quarter town) by a motorable road. The distance of the village from the town is about 17 miles. It can also be approached through the river Betni which runs quite adjacent to the village. A great marketing centre is quite nearby the village, known as Kalinagar, where the people from far and nearby villages come to sell and purchase paddy, fish etc. The area is fast developing.

Some Government Offices including Block Development Office and other important Centres have quite recently sprung up near the village. The history of the area reveals that the area was full of forests centuries ago. Later on Local Zamindars etc. brought tribes-men like Oraons, Mundas etc. as labourers from Chota-Nagpur plateau of Bihar to clear up the jungles and to make the land cultivable. These people who migrated from Chota-Nagpur area as labourers gradually settled here in part of the land reclaimed and became the permanent inhabitants of the area. Later on other communities such as Mahisya, Chasi Kurmi etc., migrated to this area from other parts of the State of West Bengal and started settling here. This latter migrant group gradually became the influential persons of the area and the lands in the possession of the initial settlers gradually went over to their hands. This area was not easily accessible in the past and remained undeveloped for a considerable period of time. The present day situation has greatly improved in comparison with the past situation.

All the selected villages (Keshardi, Paharpur, Barabhuin, Rupnarayanpur, Ghiadoba) of Burdwan district may be regarded as situated in the industrial zone, as the Chittaranjan Locomotive Workshop, Hindusthan Cables, and different collieries are situated in this area. Rupnarayanpur and Chittaranjan Railway Stations are also quite near these villages. Asansol a town with great industrial complex, is situated within a distance of twenty miles from these villages and one can easily reach the town within one hour with the help of bus/train services. Rupnarayanpur and Chittaranjan towns which are situated within a few miles from these villages can easily be approached through motorable metalled roads which run by the side of these villages. This area is also affected by the D.V.C. Project. This area was rather undeveloped about two decades back but now due to the different industrial enterprises many facilities of modern urban life are quite easily available to the people residing in this area but side by side complexity in life has also greatly increased automatically. Due to these giant industrial enterprises, a good many villages of this area had to be requisitioned and as a consequence thereof many people had lost their land etc. The affected people were

given compensation in cash and kind as far as possible and also opportunities made available to them for their easy recruitment in these industries. In Rupnarayanpur there are a few Government Offices including Block Development Office.

Though the selected villages (Dulki, Gondapal and Krishnapur) of Midnapur district are situated in the interior-most corner of Binpur police station they cannot be termed as inaccessible villages. On the other hand they enjoy many facilities, being situated quite adjacent to Belpahari, where a number of Government Offices including Block Development Office, Health Centre, High School, different shops and establishments etc. are situated. Belpahari also serves as the regular and permanent marketing centre of the area where the necessities of daily life are easily available. Nearest Railway Stations from this area are Gidai (situated at a distance of about 14 miles) and Jhargram (about 26 miles). These places are connected with Belpahari by regular bus services. In the Belpahari-Jhargram Bus route a number of marketing centres with permanent shops and other establishments are situated. These centres are Silda (situated at a distance of about 4 miles from Belpahari), Binpur (about 14 miles from Belpahari), Dahijuri (about 21 miles). In these places weekly 'hats' also sit regularly. Jhargram is a well developed town (Sub-Divisional Head Quarter) with all facilities available, situated at a distance of 26 miles from Belpahari. The area, where the villages have been selected, is regarded as the Scheduled Tribe dominated area.

The selected villages of Jalpaiguri (Dakshin Kamakhyaguri, Madhya Kamakhyaguri and Volka Range) were once dominated by Scheduled Tribe communities. The area was also not developed to that extent as it is found now-a-days. After partition of Bengal large influx of refugee population, mostly belonging to Namasudra, Rajbanshi, and other Scheduled Caste communities as also other caste Hindus migrated to this area and started settling here permanently. A good portion of the jungle tract has been made cultivable by these people. Baisya Sahas and other communities, migrating from East-Bengal, have also established a good number of shops and other business establishments in Uttar Kamakhyaguri. Uttar Kamakhyaguri now-a-days is a fairly

big marketing centre with a number of Government Offices including Block Development Office, Health Centre, High School, Railway Station etc. Further it may be regarded now-a-days as the heart of the surrounding villages. The nearest town Alipurduar, the Sub-Divisional Head Quarter, is situated about 17 miles away from Uttar Kamakhya and connected by bus and rail services. A metalled road runs quite adjacent to the selected villages of this study. Volka Range forest village consists of Khutmari, Bagdoba and Indu Bastis and is situated in forest area and as such is not so easily accessible as in the cases of other villages outside the forest area.

The above information in nut shell, on each of the areas of the Districts concerned where-from the villages have been selected for this study, would serve as a background for understanding and appreciating properly the scope and trend of occupational mobility in these areas through different generations. In this connection it may be mentioned that all these areas have developed to a great extent in the post-independence era.

Keeping in view the afore-mentioned characteristic features, let us now proceed into the subject matter of the study. In this connection it may be mentioned that data collected from different areas have been tabulated systematically and placed in Tables IV, V, VI and VII respectively which may be consulted for getting a thorough and detailed picture of the situation in different areas.* The salient features of the findings are dealt with in nut shell in the forthcoming pages.

IV

Table IV presents frequencies of different types of occupations in Ego's as well as in Father's and Grand Father's generations in different areas of the districts (24-Parganas, Burdwan, Midnapur and Jalpaiguri) surveyed for the purpose.

Table IV (a) giving the details of Boyermari Abad village under Sandeshkhali P.S. of 24-Parganas district, shows that out of 640 persons interviewed, (professing twelve different types of

* Tables IV, V, VI and VII have been placed at the end.

occupations), 621 persons forming 97.03 percent in Ego's generation fall under the following four categories of occupations :—

Categories		Persons	Percent
1. Day Labour	..	304	47.50
2. Cultivation	..	289	45.16
3. Business	..	16	2.50
4. Servant	..	12	1.87
		621	97.03

That means, other eight types of occupations together share only 2.97 percent of the total persons interviewed.

In Father's generation also the present day trend was almost similar, 97.49 percent (624 persons) being covered by three occupations, namely, cultivation—476 persons (74.37), Day Labour—139 persons (21.72), Business—9 (1.40). The exceptions being in this generation that the highest percentage was covered by the occupational category, cultivation, instead of day labour as is found in the Ego's generation and the absence of any servant in the Father's generation, than in Ego's.

In the Grand Father's generation about 98 percent (626 persons) were shared by two occupations only—cultivation sharing 83.90 percent (537 persons) and day labour 13.90 percent (89 persons). In this generation also major bulk of the persons were in cultivation group and this occupation topped the list. In this generation not a single person professed occupations like Business (as in the cases of the Father's and Ego's generations) and servant (as in Ego's generation).

The following significant features emerge in general from Table IV (a).

1. Cultivation as an occupation which topped the list in Grand Father's and Father's generations, held second position in Ego's generation.

2. Percentage—distribution of cultivation gradually decreased from Grand Father's to Father's and to Ego's generation, there being a sharp fall noticed in Ego's generation.

3. Day-Labour which occupied second position as an occupation, in Grand Father's and Father's generations, tops the list in Ego's generation and the incidence of occurrence of day labourers gradually increased from Grand Father's to Father's generation and then abruptly to Ego's generation.

4. The professions like Business, Boat man, Mason, Servant, Beggar were not present in the Grand Father's and Father's generations (excepting Business) but all these occupations are found in Ego's generation (whatever may be their percentage distribution). The incidence of Business as an occupation has greatly increased from Father's to Ego's generation. The occurrences of Servants and Beggars in Ego's generation also give an idea about the present day economic trend.

5. Pottery making, a caste based occupation was found in Grand Father's and Father's generations but the incidence became nil in Ego's generation.

6. Occupations like Service, Blacksmithy, Religious recital, Haircutting, Cobblery are seen common in all the generations. The incidence of service holder increased to a considerable extent from Grand Father's to Father's generation. The percentages of caste based occupations such as, Blacksmithy, Hair cutting, Cobblery remained same in all the three generations.

To properly appreciate the above characteristics of the trend Table VI (a) may be consulted wherein communitywise distribution of different types of occupations through generations has been dealt with in details.

Table VI (a) reveals that out of 20 communities the following 7 communities whose major occupation is Day Labour are responsible for overwhelming number of Day Labourers in Ego's generation and among these communities Day Labour as an occupation tops the list in Ego's generation.

Bagdi, Patni (Scheduled Castes); Oraon, Munda, Bhumij (Scheduled Tribes); Ghasi, Tanti (Other Communities).

The table also reveals that the castes like Muchi (Cobbler), Kamar (Blacksmith), Napit (Barber) have retained their caste-based occupations through generations. But castes like Patni, Tanti, who are traditionally known as Boatman and Weaver respectively have long before shifted from their caste based occupa-

tions as in the Grand Father's generation itself they are found to be in day labour and cultivation occupational groups. One Brahmin is found to be depending on cultivation, his father was in service and his Grand Father depended on cultivation. One Kumor (Potter) whose Father and Grand Father were engaged in traditional occupation of pottery making is now seen practising cultivation shifting from his caste based occupation. Service and Business as new types of occupations have come into existence among the following communities :—

Poundra Kshatriya, Bagdi (Scheduled Castes); Chasi-kurmi, Mahisya (Other Communities); Oraon, Munda (Scheduled Tribes). Among the first three communities both Service and Business are found while among the last three only Business occurs.

Servants and Beggars, who are found only in Ego's generation, are distributed among the following communities :—

Bagdi, Poundrakshatriya (Scheduled Castes); Oraon, Munda, Bhumi (Scheduled Tribes); Ghasi, Chasikurmi and Baishnab (Other Communities). Among the first named community both Beggars and Servants are found and among the last one only Beggars, while in others only servants.

The above facts are now corelated with Table V (a) where-in the occupations of Father and Grand Father have been examined in the light of specific occupations of Ego's generation.

Table V (a) reveals that a major portion of Fathers and Grand Fathers of the persons of Ego's generation (who have cultivation as occupation) were in cultivation occupational group. That is to say, out of 289 persons having cultivation as occupation in Ego's generation, 93.77 percent (271 persons) and 94.80 percent (274 persons) of the Fathers and Grand Fathers respectively were in cultivation profession. Only 6.23 percent of the Fathers had occupations like Day Labour, Business, Service Blacksmithy, Pottery making and 5.20 percent of the Grand Fathers had occupations as that of the Fathers excepting Business. That is, major portion of cultivators of the Ego's generation retained cultivation as occupation through generations. But in the cases of day labourers it is found that the major portion of the Fathers (58.55 percent) and Grand Fathers (75.66 percent)

were in cultivation occupational group. Only 39.80 percent of the Fathers and 23.68 percent of the Grand Fathers carried over the occupation of day labour through generations. 80 percent of Fathers and cent percent of the Grand Fathers of almost all the service holders of the present generation were cultivators. Present day businessmen are mostly the descendants of cultivators (68.75 and 87.50 percents of the Fathers and Grand Fathers respectively) and day labourers (25 and 12.50 percents of Fathers and Grand Fathers respectively). Out of 4 Blacksmiths in the present generation Fathers and Grand Fathers of 3 had Blacksmithy as occupation but Father of 1 had day labour and Grand Father of 1 had cultivation as occupation. Fathers and Grand Fathers of Boatman and Mason, had day labour and cultivation as occupations. Religious teacher, Barber, Cobbler have retained their traditional occupations through generations. 12 Servants that are found in Ego's generation are the descendants of cultivators (75 and 83.33 percents of Fathers and Grand Fathers respectively) and day labourers (25 and 16.67 percents of the Fathers and Grand Fathers respectively). Fathers and Grand Fathers of 2 Beggars were cultivators and the Father of 1 was in business while the Grand Father of 1 was engaged in religious recital.

Thus the above discussion on various levels of occupation distribution gives us a very good picture of the trend of occupational mobility relating to Boyermari Abad village of 24-Parganas' district. The picture of mobility cannot be regarded as a satisfactory one due to its over-all descending trend. From cultivation most of the people are gradually pushed towards day labour. The trend of adoption of newer types of occupations such as business, service etc. is noticeable but the incidences of occurrence of such cases do not give an idea of the over all improvement of the situation. Abrupt occurrence of Servants and Beggars in Ego's generation also throws light on the trend of economic mobility. Attachment towards caste-based occupations through generations by some castes is also a noticeable feature of this area. It has already been seen that the condition of the Scheduled Tribe Communities of this area is not at all satisfactory in comparison with others, though the conditions of the members of a few

Scheduled Castes and Other Communities are also not quite better off than the Scheduled Tribes.

V

It is proposed now to examine the situation relating to Burdwan district (Keshardi, Paharpur, Barabhuin, Rupnarayanpur and Ghiadoba villages). Table IV (b) reveals the following major features.

(i) In Grand Father's generation out of eight types of occupations, covering 293 persons, the following three occupations only, shared 97.96 percent (287 persons) of the total persons.

Cultivation	..	..	87.71 (257 persons)
Day Labour	..	..	9.22 (27 ")
Weaving	..	..	1.03 (3 ")

The rest five types of occupations jointly shared 2.04 percent of the total, percentage of each type of occupation falling below one percent.

(ii) In Father's generation out of ten types of occupations, the following five types of occupations shared the major portion of the persons interviewed for the purpose (288 persons forming 98.30 percent).

Cultivation	..	..	69.97 (205 persons)
Day Labour	..	..	22.86 (67 ")
Service	..	..	2.73 (8 ")
Business	..	..	1.37 (4 ")
Collicry labour	..	..	1.37 (4 ")

The rest five types of occupations covered 1.70 percent only, share of each falling far below one percent.

(iii) In Ego's generation out of nine types of occupations, the following six types of occupations cover 290 persons forming 98.98 percent of the total persons.

Cultivation	..	..	44.71 (131 persons)
Day Labour	..	..	31.74 (93 ")
Service	..	..	10.92 (32 ")
Business	..	..	7.17 (21 ")
Colliery Labour	..	..	3.41 (10 ")
Beggar	..	..	1.03 (3 ")

(iv) Table IV (b) further reveals that weaving which was practised as an occupation in Grand Father's generation is absent in Father's as well as Ego's generations, whereas carpentry and priestly duties as occupations which were carried over from Grand Father's to Father's generation are totally absent in Ego's generation. Caste based occupations like Blacksmithy and Cobblery have been carried over from generation to generation. Occupations like colliery labour, service, business which were absent in Grand Father's generation have came into existence from Father's generation. Beggars were totally absent in Grand Father's and Father's generations but in Ego's generation three beggars (1.03 percent) have been found.

(v) Table IV (b) further shows that the percentage of cultivation (which formed a dominant occupation in Grand Father's generation) fell down considerably from Grand Father's to Ego's generation, whereas the percentage of day labourers increased considerably from Grand Father's to Ego's generation. Though cultivation as an occupation ranks first in Ego's generation still it cannot be said as holding that much of prominence as was the case in Grand Father's and Father's generations. Colliery Labour, Business, Service which as occupations were totally absent in Grand Father's generation shared only 5.47 percent (16 persons) of the total in Father's generation whereas in Ego's generation these occupations covered 21.50 percent (63 persons) of the total persons.

The above discussion gives a fairly comprehensive idea about the trend of occupation mobility that is visible in this area. It is seen that the importance of cultivation as an occupation is gradually decreasing whereas the percentages of day labourers and colliery labourers are increasing side by side. Businessmen and Service holders are also coming into prominence.

Table VI (b) throws further light on the above characteristics of the findings.

The table shows that increase of day labourers and colliery labourers in the Ego's generation is mainly due to the following 2 communities out of the total of 26 communities covered in this area :—

Bauri (Scheduled Caste) and Santal (Scheduled Tribe).

Businessmen mostly belong to other communities, excepting one from the Santals (Scheduled Tribe Community) and the other from Sunri (Scheduled Caste Community). The names of the other communities, contributing Businessmen in Ego's generation are given below :—

Maira, Brahmin, Sarak, Goala, and Muslim.

Service holders mainly belong to Santal (Scheduled Tribe), Bauri (Scheduled Caste) and Maira, Brahmin, Sarak, Goala, Gandha Banik and Muslim (Other Communities) communities.

Caste based occupations like Blacksmithy, Cobblery, Music have been retained through generations by Kamar, Muchi, Dom communities. Occupations like weaving (only found in Grand Father's generation), carpentry, priestly duties which were present in Grand Father's and Father's generations have totally been abandoned in Ego's generation by Muslim, Mistri and Brahmin communities. Three beggars found in the Ego's generation are contributed solely by the Santal community. Table VI (b) also reveals that some other communities of the area have also shifted from their caste based occupations long before and as the change took place before Grand Father's generation, this has not been dealt with here.

Table V (b) reveals that Fathers and Grand Fathers of most of the cultivators of Ego's generation (131 persons) had cultivation as the major occupation, the percentages being 90.84 (119 persons) in Father's generation and 99.23 (130 persons) in Grand Father's generation. 12 persons (9.16 per cent) were service holders and day labourers in Father's generation but their descendants in Ego's generation have shifted towards cultivation. Out of 93 day labourers in Ego's generation, Fathers of 44.08 per cent (44 persons) were cultivators, 51.61 percent (48 persons) were day labourers and the rest 4.31 percent (4 persons) were covered by colliery labourers, carpenters, service holder. But the Grand Fathers of the present time day labourers were mostly cultivators (80.64 percent—75 persons) and a few day labourers (18.28 percent—17 persons). One (1.08 percent) had carpentry as occupation. Thus it is seen that the overwhelming numbers of persons have adopted day labour as occupation in Ego's generation. This also presents a very gloomy picture of the situation.

It has already been mentioned that there were no colliery labourers in Grand Father's generation. 80 percent (8 persons) of the Grand Fathers of the colliery labourers of Ego's generation (10 in number) were cultivators whereas only 20 percent (2 persons) of the Fathers were cultivators, 50 percent (5 persons) were day labourers and only 2 (20 percent) were colliery labourers.

Fathers and Grand Fathers of most of the Service holders of Ego's generation (32 persons) had cultivation as occupation, the percentage being 71.88 (23 persons) in each case. The Fathers and Grand Fathers of 7 service holders were day labourers (21.88 percent). Grand Fathers of two service holders (6.24 percent) were weaver and priest respectively.

Fathers and Grand Fathers of most of the Businessmen of Ego's generation (21 persons) were also cultivators (85.7 percent—18 persons in each case), Grand Fathers of 3 (14.29 percent) were weavers (9.53 percent—2 persons) and Priest (4.76 percent—1 person). But only 3 persons (14.29 percent) of Ego's generation have retained their Father's occupation of Business.

It has already been seen that occupations like Cobblery, Blacksmithy, Music have been carried over through generations i.e., the Fathers and Grand Fathers of the persons professing these types of occupations in Ego's generation had same types of occupations.

Grand Fathers of 3 beggars of Ego's generation were cultivators whereas Fathers of 2 were cultivators and 1 was day labourer.

The major trends that emerge from the discussions of this area are given below in nutshell.

1. Cultivation as an occupation of the people is sharply decreasing in number through generations whereas the day labourers and colliery labourers on the other hand are coming up into prominence.

2. Service and Business as new types of occupations are also coming up fast into prominence. This is mainly due to the impact of large industrial establishments of this area which came into operation during post-independence phase.

3. The descendants of the cultivating Grand Fathers have

mostly taken up these new types of occupations, the trend was visible in Father's generation but this is sharply marked in Ego's generation.

4. Caste-based occupations have also been retained side by side by a few castes through generations though some castes have shifted from their traditional occupations.

5. The above mentioned trends are equally applicable to the Scheduled Castes and Scheduled Tribes of the area, but in their cases a good number of them in comparison with the other communities, are earning their livelihood by day labour and colliery labour whereas Businessmen are practically nil among them.

Thus it is seen that a good deal of occupational mobility exists in this area. The descending trend of mobility is more marked among the Scheduled Tribes and Scheduled Castes than Other Communities. The ascending trend though not a perceptible one cannot also be regarded as quite negligible. But its occurrence in sufficiently large numbers in the coming years would require some more incentive and opportunities and until and unless that is being done the present day occupational trend, instead of going up would fall further down.

VI

Table IV(c) dealing with the occupation pattern of Midnapur District (Gondapal, Dulki and Krishnapur villages) reveals the following salient features of the area.

(i) In Grand Father's generation 80.33 percent (196 persons) depended on cultivation whereas the corresponding figures for Father's and Ego's generations are 86.47 percent (211 persons) and 50 percent (122 persons) respectively. That is percentage of cultivators increased from Grand Father's to Father's generation and then suddenly fell down in Ego's generation.

(ii) Day labour was only practised by 2.05 percent (5 persons) in Grand Father's generation whereas the percentage increased to 3.69 percent (9 persons) in Father's generation and to 15.57 percent (38 persons) in Ego's generation, that means there is a sharp rise of day labourers in Ego's generation.

(iii) In Grand Father's generation caste based occupations

like Basket making (4.10—10 persons), Oil Pressing (0.82—2 persons), Weaving (7.38—18 persons), Blacksmithy (1.63—4 persons) together shared 13.93 percent (34 persons) of the total; whereas in Father's generation these occupations shared only 8.20 percent (20 persons). Basket making which was present in Grand Father's generation is absent in Father's generation. The percentage of Oil Pressing remained same in Grand Father's as well as in Father's generations and percentages of Weaving and Blacksmithy slightly decreased from Grand Father's generation to Father's generation. In Ego's generation, it is further seen that not a single person belongs to the occupational groups like Oil Pressing and Blacksmithy. That means these occupations are totally absent in Ego's generation. The percentage of weavers (3.69—9 persons) further fell down from Father's generation. Basket making which was totally absent in Father's generation but present in Grand Father's generation has 2.82 percent (2 persons) to its credit in Ego's generation.

(iv) Percentages of Businessmen decreased from Grand Father's (3.69—9 persons) to Father's generation (0.82—2 persons) and then again increased in Ego's generation (2.87—7 persons). There was not a single service holder in Grand Father's generation, only 2 (0.82) were present in Father's generation but in Ego's generation the number of service holders is found to be 60 forming 24.59 percent of the total. This also indicates sharp rise of service holders in Ego's generation. Carpentry as a new type of occupation has also sprung up in Ego's generation claiming 2.46 percent (6 persons) of the total.

(v) Thus from the above discussions, in the case of Midnapur District also it is seen that the percentage of cultivators sharply decreased in Ego's generation whereas incidences of day labourers have increased to a considerable extent. Further the percentages of caste based occupations (basket-making, oil pressing, weaving, blacksmithy) gradually fell down through generations and some among them even totally became non-existent in Ego's generation. Service as a new type of occupation occupies a very good position (2nd in order of incidence) in Ego's generation. Carpentry as a new type of occupation found its way in Ego's generation.

In Grand Father's generation excluding cultivation (80.33 percent—196 persons), six other types of occupations (Day labour, Business, Basket making, Oil Pressing, Weaving, Blacksmithy) jointly shared 19.67 percent (48 persons) of the total whereas in Father's generation excluding cultivation (86.47—211 persons) the following six occupations shared 13.53 percent (33 persons) of the total :—Day labour, Business, Service, Oil Pressing, Weaving, Blacksmithy. But in Ego's generation excluding cultivation, which constitute half of the percentage (50.00—122 persons), 40.16 percent is contributed by service holders (24.59—60 persons) and day labourers (15.57—38 persons) and the rest 9.84 percent (24 persons) by four other occupations such as—Business, Carpentry, Basket making and Weaving.

The above trend would further be clarified if Table VI(c) giving details of community wise distribution, is consulted for the purpose. The following significant features emerge from the table.

(i) Day labourers are shared by Scheduled Tribes and Other Communities in Ego's generation. Among Scheduled Tribes more than half of the day labourers come from communities like Santal, Mahali, Bhumiij, Kharia and the rest from the group of 'Other Communities' such as Mahato, Bagal, Tanti, etc.

(ii) Among the Scheduled Tribes, cultivators are mainly from Santal community and a few from Mahali community whereas among other communities Mahato, Teli, Deswali Majhi, Kamar contribute a good portion of cultivators in Ego's generation.

(iii) About 50 percent of the service holders belong to Santal community (Scheduled Tribe), only one is claimed by Bhumiij community (Scheduled Tribe). The largest portion of the other half of the service holders come from the other communities—Teli, Mahato, Baisnab. One Tanti and one Kayastha are also in service.

(iv) Businessmen mostly belong to other communities (Mahato, Teli, Tanti), there being only one from Santal community (Scheduled Tribe).

(v) Out of 6 carpenters in Ego's generation 2 belong to Santal community (Scheduled Tribe) whose Fathers and Grand

Fathers were in cultivation. Out of 4 carpenters among the other communities one belongs to Teli and the other one to Baisnab and the Fathers and Grand Fathers of these persons were cultivators but the two Tanti carpenters are the descendants of weavers. This is a very interesting feature. Weavers leaving their own caste affiliated occupation (weaving) have taken to an occupation which is regarded as caste affiliated occupation of other caste. All the communities professing this occupation now-a-days have taken to non-caste affiliated occupation.

(vi) 10 Mahalis (Scheduled Tribe) were engaged in basket making (caste-based occupation) in Grand Father's generation but not a single one professed the same as primary occupation in Father's generation—all shifted towards cultivation. However, in Ego's generation two persons again came back to their traditional occupation of basket making while the rest of eight persons have taken to cultivation (3 persons) and day labour (5 persons) as occupations.

(vii) Out of 18 Tantis (other community) practising weaving (caste based occupation) in Grand Father's generation, 16 professed the same in Father's generation but only 9 persons in Ego's generation have still adhered to their caste based occupation. Excluding these 9 persons, the descendants of other 9 Tantis (who had traditional occupation of weaving) have adopted occupations like cultivation—2, carpentry—2, Service—1, Business—1, Day Labour—3 in Ego's generation. In Father's generation 2 Tantis had shifted from their traditional occupation of weaving—one taking cultivation and the other one service as occupations.

(viii) Oil Pressing was the traditional occupation of 2 Telis, and the same occupation was carried over upto Father's generation from Grand Father's but the descendants of these two Telis have taken up cultivation (1) and service (1) as occupations in Ego's generation.

(ix) Out of 4 Kamars all practising blacksmithy (caste-based occupation) in Grand Father's generation, 2 retained the traditional occupation and 2 shifted to cultivation in Father's generation, whereas in Ego's generation not a single Kamar is found to be associated with this caste based occupation of black-

smithy. On the other hand all have taken cultivation as occupation.

Further Table V(c) reveals the following salient facts relating to this area.

(i) Most of the cultivators of Ego's generation are the descendants of cultivators. That is out of 122 cultivators in Ego's generation, the Fathers of 96.72 percent (118 persons) and Grand Fathers of 87.70 percent (107 persons) were cultivators. The rest 3.28 percent (4 persons) of the Fathers professed occupations like blacksmithy (2 persons—1.64), oil pressing (1 person—0.82) and weaving (1 person—0.82). In Grand Father's generation out of the rest of 12.30 percent (15 persons) 4.10 percent (5 persons) were businessmen, 3.28 percent (4 persons) Blacksmiths, 2.46 percent (3 persons) Basket makers, 1.64 percent (2 persons) Weavers, 0.82 percent (1 person) Oilpresser. That means a few descendants of the Fathers and Grand Fathers who had caste based occupations have also become cultivators in Ego's generation.

(ii) Fathers and Grand Fathers of most of the day labourers —(38 persons) in Ego's generation were cultivators. 65.79 percent (25 persons) of the Grand Fathers and 68.42 percent (26 persons) of the Fathers were cultivators. The descendants of 23.69 percent (9 persons) of the Fathers and 13.16 percent (5 persons) of the Grand Fathers have retained the occupation of day labour through generations. Excluding the above two categories of occupations, rest of the day labourers of Ego's generation have mostly been contributed by the descendants of those who professed caste based occupations. In Grand Father's generation 5 persons (13.16 percent) and 3 persons (7.89 percent) were basket makers and weavers respectively whereas in Father's generation 2 persons (5.26 percent) and 1 person (2.63 percent) were weavers and service holder respectively.

Thus here also it is seen that present time day labourers in Ego's generation are contributed by the descendants of cultivators, day labourers and also by those who had caste based occupations.

(iii) Present day businessmen are mainly the descendants of cultivators (57.14—4 persons both in Father's and Grand

Father's generations). Descendants of 2 businessmen have carried over the occupation through generations (28.57—2 persons both in Father's and Grand Father's generations). Descendant of 1 weaver (14.29 percent in Father's and Grand Father's generations) has shifted from caste based occupation to this type of occupation.

(iv) Carpenters of Ego's generation (6 in number) are mostly the descendants of cultivators (66.67—4 persons both in Father's and Grand Father's generations) and also of weavers (33.33—2 persons both in Father's and Grand Father's generations). It has already been seen that carpentry, a caste based occupation, has been adopted by the people who were never connected with this occupation. This is mainly due to the result of the training imparted about carpentry through Block Development and Tribal Welfare Offices.

(v) Service holders of Ego's generation are mostly the descendants of cultivators. The descendants of 95 percent (57 persons) of the Fathers and 93.33 percent (56 persons) of the Grand Fathers (who were cultivators) are now professing service as a major type of occupation. Only 1 person (1.67) whose Father was in service has retained the occupation through generations. The rest of the service holders in Ego's generation are the descendants of weavers, businessmen and oil presser.

(vi) It is already seen that 9 persons professing weaving and 2 persons basket making (caste based occupations) have retained the same through generations (there being however no basket maker in Father's generation).

Thus the above discussions reveal that this is an area where the occupation mobility in general shows an ascending trend. Though percentage of cultivation has fallen abruptly in Ego's generation, still this cannot be termed as a bad sign in comparison with other areas, because the people in general did not turn here towards day labour (as noticed in the case of other areas) but shifted towards service which occupies second place in rank position of occupations in Ego's generation relating to this area. Further, such a high percentage of service holders is not at all found in other areas. A good portion of the descendants of those who had caste based occupations, have shifted to-

wards other types of occupations in Ego's generation and some caste based occupations have practically become extinct but here also it has already been marked that a good portion have adopted such occupations as that would be quite helpful for them in future from the economic point of view. The incidence of occurrence of carpentry (as a new type of occupation in this area), does not reveal any significant feature. Business as an occupation, considerably decreased from Grand Father's to Father's generation, but its sharp increase again in Ego's generation from Father's is a healthy sign of its development in future.

In general, it may be stated that among the Scheduled Tribes, Santals and among the Other Communities Mahatos and Telis hold somewhat better position in this respect than the rest of the communities residing in this area. Santals and Mahatos are the prominent and dominant communities of this area and they may be termed as the original settlers of the area, and as such it is likely that the over-all achievements of these communities in future would be reflected in the regional pattern of the area.

VII

An idea of the situation that prevails in Jalpaiguri district (*Dakshin Kamakhya*, *Madhya Kamakhya* and *Volka* Range villages) may be obtained from Table IV(d). The table reveals the following features in general about this area.

(i) In Grand Father's generation out of 585 persons interviewed for the purpose, 97.79 percent (572 persons) are covered by the following 7 types of occupations out of a total of 12 types of occupations. 5 persons could not tell about the occupation of their Grand Fathers.

Cultivation	..	75.90 (444 persons)
Forest Labour	..	10.43 (61 ")
Day Labour	..	3.25 (19 ")
Weaving	..	3.25 (19 ")
Fishing	..	2.39 (14 ")
Business	..	1.37 (8 ")
Carpentry	..	1.20 (7 ")

From the above distribution pattern it is seen that cultivation

was professed by a very large portion of the persons of the Grand Father's generation and forest labour occupied second position, though the percentage is not at all a significant one. These forest labourers belong to Volka Range Forest. The other types of occupations were very insignificant ones in comparison with the above mentioned two types (cultivation and forest labour) of occupations. Though they were insignificant ones still occurrences of occupations like weaving, fishing and carpentry as caste-based occupations are worth-mentioning.

Excluding the above seven types of occupations, the rest five types of occupations share only 2.21 percent of the total, each claiming well below 1 percent of the total persons interviewed. Presence of Goldsmith, Barbers, Priests who retained their traditional occupations, are also worth-mentioning in this category whatever might be their percentage distribution.

(ii) In Father's generation also almost same types of occupations had been professed by the largest portion of the persons, as that of the Grand Father's generation though some occupations show increase in percentage (e.g. day labour, business, etc.) and some show decrease (e.g. cultivation, weaving, fishing, etc.). 97.62 percent of the persons are covered by cultivation (73.16—428 persons), forest labour (10.43—61 persons), day labour (8.38—49 persons), fishing (2.06—12 persons), business (1.88—11 persons), weaving (1.71—10 persons). The percentage of service holders which was 0.34 (2 persons) in Grand Father's generation increased to 0.85 percent (5 persons) and that of carpenters (1.20 percent—7 persons in Grand Father's generation) fell down to 0.51 percent (3 persons) in Father's generation. Goldsmith (0.17—1 person) and Beggar (0.17—1 person) present in Grand Father's generation, were totally absent in Father's generation.

Medical profession and dairy, which as occupations were absent in Grand Father's generation, came into existence in Father's generation, the percentages being 0.34 (2 persons) and 0.17 (1 person) respectively.

(iii) In Ego's generation, same type of trend prevails as in the Father's generation. 97.62 percent (571 persons) have been covered by the following occupations :—

Cultivation	..	68.72 (402 persons)
Day Labour	..	14.02 (82 ")
Forest Labour	..	10.26 (60 ")
Begging	..	1.71 (10 ")
Business	..	1.54 (9 ")
Fishing	..	1.37 (8 ")

Table IV(d) further shows decrease and increase of percentages in respect of some occupations in Ego's generation in comparison with that of the Father's generation.

Percentages of cultivation, business, carpentry, medical profession, fishing, etc., as occupations decreased whereas the percentages of day labour, hair cutting, and begging, etc., increased. In this connection it may be mentioned that sudden increase of beggars from 0.17 percent (1 person) in Grand Father's generation to 1.71 percent (10 persons) in Ego's generation, with not a single incidence in Father's generation, is definitely a very bad sign of poor economy of some persons of the area. The percentages of service holders (0.85—5 persons), dairy man (0.17—1 person) and forest labourers (10.26—60 persons, only one less than the Grand Father's and Father's generations) and Priest remained same as that of the Father's generation. Weaving, a caste based occupation which was found in Father's and Grand Father's generations is found to be totally absent in this generation whereas Rickshaw pulling (0.17 percent) a new type of profession has cropped up in Ego's generation.

(iv) The above discussions show that there is a definite sign of change relating to the occupations of this area also but this is not so significant or abrupt|sharp one as noticed in the cases of other areas. The percentage decrease of cultivation and increase of day labourers through generations is not so significant one and the fall and rise of percentages through generations is gradual and rather slow in comparison with other areas. Over all trend of change of the occupations like business, service, fishing etc. from Grand Father's to Father's generation is also not at all significant one. But the total absence of weaving as an occupation and abrupt rise of beggars in Ego's generation are signs that deserve special mention.

Table VI(d) shows that a good portion of the cultivators in Ego's generation have come from the following communities :—

Mahisya, Sutradhar, Jugi, Muslim etc. (Other Communities); Namasudra, Rajbanshi, Malo etc. (Scheduled Castes) and Rabha, Oraon (Scheduled Tribes) etc.

Most of the day labourers in general have also come from the above named communities.

Forest labourers have mostly been contributed by the Nepalis and some by a few Scheduled Tribe Communities such as Mech, Rabha, Oraon, Santal.

Businessmen are mostly from Barujibee (other community) and Rajbanshi (Scheduled Caste) communities and service holders are from Mahisya, Sutradhar (other communities), Rajbanshi (Scheduled Caste) and Rabha (Scheduled Tribe) communities. Jugis, the weavers have totally left their caste affiliated occupation of weaving in Ego's generation, and Sutradhars who are traditionally carpenters have shifted from their traditional occupation and taken up cultivation and day labour as occupations whereas one Oraon (Scheduled Tribe) and one Rajbanshi (Scheduled Caste) have adopted and retained this non-caste affiliated occupation through generations. A good number of Malos have still retained their caste based occupation of fishing in Ego's generation while some have shifted towards occupations like cultivation, day labour, etc. Barbers (Napit) have retained their traditional occupation of hair cutting, though one whose Father and Grand Father were service holders has shifted towards traditional occupation of hair cutting in Ego's generation. One Goalai (other community) whose Grand Father professed day labour as occupation returned to his traditional occupation of Dairy in Father's generation and retained the same in Ego's generation. One Rajbanshi (Scheduled Caste) has taken Rickshawpulling job, shifting from his Father's and Grand Father's occupation of cultivation. One Rajbanshi and one Brahmin have retained their traditional occupation of priestly duties through generations but one Nepali whose Grand Father was in this profession (Priest) took up day labour in Father's generation and now (Ego's generation) is a beggar. Nine other beggars in Ego's generation belong to communities like Namasudra, Malo, Rajbanshi, Muchi (Scheduled

Castes), Rabha (Scheduled Tribe) and Nepali community. One Muslim and one Jugi are in medical profession and they have retained the same through their Fathers.

Table V (d) further reveals that descendants of 91.79 per cent (369 persons) and 91.54 per cent (368 persons) of Father's and Grand Father's generations respectively retained their traditional occupation of cultivation in Ego's generation and the Fathers and Grand Fathers of less than 9 per cent of the persons of Ego's generation who are cultivators now, practised occupations like weaving, fishing, carpentry (caste based occupations), service, business, medical profession and day labour, though the percentage distribution of these occupations varied in each generation (the table may be consulted for details).

A good portion of the present time day labourers are the descendants of cultivators. The descendants of 71.95 per cent (59 persons) of the cultivators of Grand Father's generation and 48.78 per cent (40 persons) of the Father's generation contributed to day labourers (82 persons) of Ego's generation. Descendants of 11 persons (13.41 per cent) of Grand Father's generation and 36 persons (43.90 per cent) of Father's generation retained day labour as occupation through generations. The descendants of the rest 10.98 per cent (9 persons) of the Grand Fathers and 7.32 per cent (6 persons) of the Fathers who had occupations like fishing, weaving, carpentry (caste based occupations), business etc. are now professing day labour as occupation. Occupations of 3 persons in Grand Father's generation are not known.

Service holders (5 persons) are mostly descendants of cultivators (Fathers of 4 and Grand Fathers of 5 were cultivators).

44.44 per cent (4 persons) of Grand Fathers and Fathers of businessmen of Ego's generation (9 persons) were cultivators and the rest 55.56 per cent (5 persons) retained business as occupation through generations. 2 priests retained their traditional occupation through generations. Most of the Grand Fathers (6 persons—75.00 per cent) and Fathers (5 persons—62.50 per cent) of fishermen (8 persons—caste based occupation) of Ego's generation were fishermen whereas Fathers of 2 (25 per cent) and 1 (12.50 per cent) were cultivators and businessman respectively. Grand Fathers of 2 (25 per cent) were cultivators.

Two carpenters have retained their traditional occupation of carpentry through generations. About occupations like Dairy, Medical profession, Hair cutting, Rickshawpulling, discussion has already been made and as such these are not dealt with here again. All the Forest Labourers (60 persons) of Ego's generation have retained their occupation through generations. A very high percentage of Beggars of Ego's generation are the descendants of cultivators. Fathers of 7 (70 per cent) and Grand Fathers of 5 (50 per cent) were cultivators. Grand Fathers of 3 (30 per cent) professed occupations like fishing, priesthood, forest labour. Occupations of 2 in Grand Father's generation are not known whereas Fathers of 3 (30 per cent) professed occupations like day labour (2 persons—20 per cent) and forest labour (1 person—10 per cent).

As has already been stated, the degree and extent of shift relating to occupations like cultivation and labour through generations is not a perceptible one in this area, though day labour is in the increase and cultivation is in the decrease. Though percentages of caste based occupations are gradually decreasing still retention of the same to varied extent in the Ego's generation is a significant feature. New occupations like service, business etc. have yet to play their roles, their positions being not at all satisfactory. Sudden rise of Beggars in Ego's generation is also an alarming factor. Retention of cultivation as occupation to a considerable extent by the present day mass is mainly due to the reclamation of vast forest land for cultivation purpose by Refugee immigrants from East Pakistan who mostly belong to Scheduled Caste communities like Namasudra, Rajbanshi etc. Weaving as an occupation is totally absent in this generation and this is mainly due to "Jugis" (weavers) who have left their parent home in East Pakistan and settled here in this generation. In general it may be stated that occupation pattern of Scheduled Castes, Scheduled Tribes and Other Communities in this area and the trend of mobility through generations among them follow quite similar course.

VIII

Table VII gives an idea about the rank position in different generations, of the different types of occupations, prevalent in different areas, surveyed for the purpose. The salient features that emerge from the table is dealt with in nut-shell below. For details, the table may be consulted for the purpose.

(i) In all the areas, excepting 24-Parganas, cultivation still holds the first rank position through generations, though it has already been seen that the incidence of occurrence of the same has decreased from generation to generation. In 24-Parganas in Ego's generation cultivation holds the second position, while in *Grand Father's and Father's generations* it had occupied first position.

(ii) In Burdwan area day labour as an occupation holds the second position through generations while in Jalpaiguri where day labour had occupied third position in Grand Father's and Father's generations, came in second position in Ego's generation and in Midnapur where day labour had occupied fifth position in Grand Father's generation, came in third position in Father's generation and has retained the same position in Ego's generation. Only in 24-Parganas, day labour occupies the first rank position in Ego's generation instead of second as in *Grand Father's and Father's generations*. Though there are some differences relating to rank position of day labour in different areas and in different generation levels, an upward trend of the occupation, in relation to the rank position is generally visible.

(iii) Caste affiliated occupations in general (like Weaving, Blacksmithy, Cobbery, Priestly duties, Pottery making, Hair cutting, Goldsmithy, Basket making, Fishing, Religious recital, Village Drummer—Musician etc.) in the areas concerned are gradually falling down in the rank position through generations. Even some of them are found to be totally absent either in Father's or in Ego's generation.

(iv) Service as an occupation holds rather low rank position and difference of rank position in different generation levels is also not a significant one rather it may be termed as static. In Jalpaiguri in Grand Father's generation the position of ser-

vice as an occupation was eighth while in Father's and Ego's generations it has come up to seventh position while in 24-Parganas it occupied fifth position in Grand Father's generation, fourth in Father's and again fifth in Ego's.

The position of service may be termed as rather good so far as Burdwan and Midnapur areas are concerned. In Burdwan it holds third position in Father's as well as Ego's generations. In Grand Father's generation it was totally absent. In Midnapur, while there was no service holder in Grand Father's generation, it held fourth position in Father's generation and in Ego's generation the position achieved by it is second.

(v) Business as an occupation holds third and fourth positions in 24-Parganas and Burdwan areas respectively (both in Ego's and Father's generations, there being none in Grand Father's generation), and fifth position in all the generations in Jalpaiguri district. In Midnapur it had fourth position in Grand Father's and Father's generations but came down to fifth position in Ego's generation. Though business as a new type of occupation does not hold a very dominant position, still it occupies an important place in the occupation pattern of the areas concerned.

(vi) Servants are totally absent in all the areas excepting 24-Parganas where too they are found only in Ego's generation, the rank position being fourth. Sudden appearance of the servants in Ego's generation with such a high position is definitely a significant feature in the occupation pattern of the area.

(vii) Begging is found to be the profession of some persons in 24-Parganas, Burdwan and Jalpaiguri areas. It is not found in Midnapur area. Further, in 24-Parganas and Burdwan it is found only in Ego's generation, holding seventh and sixth positions respectively in the areas concerned. Though it holds such a low rank position, still the occurrence of beggars is also a quite significant one in view of there being none depending on begging in Grand Father's and Father's generations. The situation is quite alarming so far as Jalpaiguri district is concerned. In Jalpaiguri, begging which had ninth position in Grand Father's generation, now occupies fourth position in Ego's generation. There was no beggar in Father's generation. Such an abrupt

increase of beggars in Ego's generation, after a pause in Father's generation, is a definite sign of economic crisis for some families.

IX

From the discussions in the foregoing pages it is seen that cultivation still holds the first rank position (excepting 24-Parganas) in occupational field though its percentage of occurrence has decreased considerably in Ego's generation. If cultivation is taken as the base occupation for Grand Father's generation (as it was professed by the overwhelming number of persons in that generation) then it is found that the descendants of a good portion of the cultivators of the Grand Father's generation deviated from their traditional occupation and have become day labourers in Ego's generation with a few taking other types of occupations (and the number of such persons may be regarded as very meagre in relation to the total persons interviewed for the purpose). That is there is a sharp tendency which indicates that, of the majority of population of the present day as well as of future generation becoming day labourers until and unless some new force starts playing its role in the mean time. This type of tendency in occupation mobility which may be termed as mostly descending one is not at all a satisfactory sign, from the economic point of view.

It has been reported in the 'Economic Review'³ that in 1961, 33.16 per cent (1,15,80,195) of the total population of West Bengal (3,49,26,279) are workers and the rest are non-workers. Further out of the working population, 38.50 per cent (44,58,779) are cultivators and 15.30 percent (17,71,708) are agricultural labourers. That is 53.80 percent of the total workers are cultivators and agricultural labourers and the rest 46.20 percent profess other types of occupations among which craftsmen, production process workers and labourers not elsewhere classified cover 19.64 percent (22,74,026). Thus from the above it is seen that cultivation holds the first rank position and agri-

3. Economic Review, year 1967-68, pp. 27 & 73, Government of West Bengal, 1968.

culture labour, third in the occupational groups of West Bengal. Excluding the above mentioned occupations other types of occupations claim minor portions of the working population.

It is now proposed to examine the situation as per 1961 Census relating to the Scheduled Castes and Scheduled Tribes of the State, who form 19.73 per cent (68,90,314) and 5.88 percent (20,54,081) respectively of the total population of West Bengal. Out of total Scheduled Caste population 34.06 percent (23,46,629) are workers and out of these working population, 40.26 percent (9,44,643) are cultivators and 27.78 percent (6,51,989) agricultural labourers. That means 68.04 percent are cultivators and agricultural labourers and the rest 31.96 percent profess other categories of occupations. Cultivation as occupation holds the first rank position and agriculture labour second. Thus it is seen that there is a good deal of similarity between the Scheduled Castes and the population belonging to general sector excepting that agricultural labourers form a considerable section of the Scheduled Caste workers.

Among the Scheduled Tribes the situation is slightly different. 50.14 percent (10,29,996) of the Scheduled Tribes are workers, and among them 48.74 percent (5,02,070) are cultivators and 28.39 percent (2,92,421) are agricultural labourers. That means the rest 22.87 percent of the Scheduled Tribe workers are engaged in different types of occupations. Among the Scheduled Tribes also cultivation as an occupation ranks first and agriculture labour occupies second position. Thus a good deal of similarity exists relating to the above facts, between the different sectors of population (Scheduled Castes, Scheduled Tribes and General Population of the State). In this connection it may be mentioned that the percentages of workers are quite high among the Scheduled Tribes as compared with Scheduled Castes and General Population and this is mainly due to females also playing part as workers to some significant extent among the Scheduled Tribes than Scheduled Castes and General population.

Thus the over-all profile that emerges from the above discussion relating to the occupation pattern of this State quite significantly tallies with the trend that has been observed in respect of the areas surveyed for this study.

The following table dealing with cultivating households of different sectors of population of this State would throw further light relating to the position of cultivation as an occupation.

TABLE VIII
CULTIVATING HOUSEHOLDS CLASSIFIED BY
INTEREST IN LAND CULTIVATED, 1961⁴

Interest in Land	Scheduled General Households	Scheduled Castes Households	Scheduled Tribes Households
1. Owned or held from Government.	65.64	56.08	47.73
2. Held from private persons or institutions for payment in money, kind or share.	13.34	20.44	35.36
3. Partly held from Govt. and partly from private persons for payment in money, kind or share.	21.02	23.48	16.91

Thus it is seen from the above that in general Scheduled Tribes claim largest portion of share croppers than Scheduled Castes and General Population. The position of General population is better in this respect than Scheduled Castes. Further, the percentage of land owners is greater among the General Population and Scheduled Castes than the Scheduled Tribes.

Further, regarding land holdings of these cultivating households it may be stated that, according to 1961 Census, 72.73 percent of the cultivating households of the General Population, 75.36 percent of Scheduled Castes households and 73.92 of the Scheduled Tribes households possess cultivable land below 4.9 acres.⁵

4. Datta Gupta, J. Census of India 1961, (a) Vol. XVI, Part V-A (i) P.L. XV and (b) Part V-A (ii) P.L. XII.
5. op. cit P. LXVI (Vol. XVI, Part V-A (i) and P. LXIII (Part V-A (ii).

If we co-relate the facts relating to cultivating households, their interest in land and size of land cultivated one thing becomes quite clear, i.e. descendants of the present day population depending on cultivation would be forced to choose other types of occupations in the coming generations due to further fragmentation of land etc, which would not at all be sufficient enough for the maintenance of all the persons in a family.

The following table on education will show that due to extremely slow rate of progress in educational field most of the population will also not be able to take up other types of profitable occupations and this would automatically push the largest portion of the population towards day labour in the coming years, the trend of which is already visible in the occupational field of today.

TABLE IX
LEVELS OF EDUCATION IN THE TOTAL, SCHEDULED TRIBES AND SCHEDULED CASTES POPULATION AS PER 1961 CENSUS⁶

Educational Levels	Total population	Scheduled Tribe population (percent)	Scheduled Caste population (percent)
	(percent)	(percent)	(percent)
1. Illiterate	70.72	93.45	86.42
2. Literate (without educational level)	16.97	4.85	9.76
3. Primary Or Jr. Basic	9.46	1.60	3.48
4. Matriculation and above	2.85	0.10	0.34

Table IX not only presents a very gloomy picture relating to the educational field of the State but also throws light in an indirect way on the employment prospects in future. The table further reveals that among the General Population and Scheduled Castes, the picture of educational attainment is somewhat better than the Scheduled Tribes. It is expected that if the present day

6. op. cit P. LX (Part V-A) (i) and P. XLII (Part V-A) (ii).

situation prevails for some time and if it remains unchallenged and if some new force does not appear in the mean time for the betterment of the situation then in the coming years, in the rural sector of the State, day labour as a primary occupation would come into prominence (the role which it actually started playing) and its impact is bound to be severe on the rural economy of the State. In this respect Scheduled Tribe population is expected to be affected more than other sectors of the population, in view of the situation that prevails now, the indication of which has already been noticed in the earlier discussions.

In this connection some features relating to Scheduled Castes and Scheduled Tribes are mentioned below. This would throw further light on this aspect of the problem. From the surveys undertaken by the Cultural Research Institute it is found that though there are a good number of Scheduled Caste and Scheduled Tribe Communities in this State, only a very few among them have made sufficient progress in Secondary and Post-Secondary stages of education and they are the communities from whom a very large number of the Scheduled Caste and Scheduled Tribe students come to the educational field of the State and the present day service holders etc. among the Scheduled Castes and Scheduled Tribes have also mostly been contributed by these communities. The conditions of the rest of the Scheduled Caste and Scheduled Tribe communities are far below the average standard attained by the Scheduled Castes and Scheduled Tribes as a whole (which is mainly achieved due to the high standard of those few communities). Therefore it is expected that the reflection of descending nature of occupational pattern and mobility would be more profound among these less advanced communities than those who have sufficiently advanced among the Scheduled Castes and Scheduled Tribes.

Further, the studies of the Cultural Research Institute have revealed that a good deal of wastage and stagnation prevails in the educational field among the Scheduled Castes and Scheduled Tribes and in order to check this trend of wastage and also to prevent a good portion of the population becoming day labourers in coming years, instead of spreading general type of education among them, education with technical bias should be

imparted from an earlier stage with a view to make them skilled workers. Of course, this would not cure the disease totally but can bring temporary relief, which it appears would be quite beneficial to the community in the background of the present day crisis.

Conclusion.

The salient features that emerge from the discussions relating to occupational trend through generations are given in nutshell below.

1. In Grand Father's generation overwhelming numbers of persons were practising 'cultivation' as major type of occupation.
2. But in Ego's generation descendants of a considerable section of the population who had 'cultivation' as occupation has shifted towards 'day labour' as occupation, the reason being obvious—the paucity of land.
3. Deviation towards occupations like 'service,' 'business,' etc., in Ego's generation is much less than deviation towards 'day labour.'
4. Many of the persons have deviated from their traditional occupation of fishing, carpentry, basketry, etc., and have taken to day labour instead of other gainful professions.
5. The over-all trend of occupation pattern of the Ego's generation is the gradual increase of day labourers.
6. The above types of trend are more perceptible among the Scheduled Tribes and Scheduld Castes than Other Communities.
7. The above trend is supported by the Census figures of 1961 relating to livelihood classes as well as interest and size of cultivable land.
8. Instead of ascending type of occupational mobility, as is expected in these days of planned programme, the descending nature of mobility as revealed from the data collected gives an idea of the alarming situation in this respect.
9. Side by side, the very low rate of educational achievement (as revealed from the Census figures of 1961) mainly by the Scheduled Tribes, does not give us a cheering picture of the ascending type of mobility relating to gainful occupations in

- future. That is with low level of education it is difficult to get positions in more profitable professions.
10. If the situation remains same then there is a possibility of the development of an attitude of frustration in rural areas because paucity of land side by side with very slow and low rate of educational progress would hardly be helpful for the people in securing more gainful employments and lead them more towards unskilled labour.
 11. In order to avoid such a situation it is thought worth-while to make these people efficient at least as 'skilled labourers' rather than keeping them as 'non-skilled labourers' as at present.
 12. Instead of imparting stereo-type education in general, drive towards technically biased education should preferably be adopted at a suitable stage for the Scheduled Tribes and less advanced Scheduled Castes to accelerate the rate of change over to 'skilled labour' as occupation. Side by side, creation of a cell, specially meant for them, would be helpful in providing guidance in securing jobs as skilled labourers in different types of employment sources.

It would not be out of the way here to quote three recommendations made by the Commissioner for Scheduled Castes and Tribes in his annual report of 1966-67 *, for an over-all improvement of the situation.

The recommendations run as follows :—

(i) The increasing hunger amongst the Scheduled Castes and Tribes for land is due to the security they feel when they possess land. If the same sense of security could be given to willing workers along other channels of employment, there is no reason to suppose that they would not take advantage of it. In cases where land is allotted to persons belonging to Scheduled Castes and Scheduled Tribes, it should be accompanied by a determined endeavour to help them into improved farming practices.

(Paras 1.42 to 1.47)

* Report of the Commissioner for Sch. Castes & Sch. Tribes, 1966-67, Sixteenth Report, Vol. I & II, Govt. of India, New Delhi.

(ii) It is possible to overcome the difficulties in the proper spread of education among the Scheduled Caste and Scheduled Tribe persons by a reform of the methods of teaching science, and by the employment of enthusiastic teachers specially trained for work among people who may belong to unfamiliar cultures and ways of life.

(Paras 1.60 to 1.64)

(iii) Provision should be made for extensive training of Scheduled Caste and Scheduled Tribe candidates to prepare them for household and manufacturing industries as well as for improved and modernised agriculture. Efforts should also be made to attract them to the industrial training institutes and to higher scientific and technical courses. A large number of Scheduled Caste and Scheduled Tribe students are not able to secure admission in engineering and medical colleges, because they do not secure good marks in the pre-engineering and pre-medical examinations. If such students voluntarily wish to remain for two years in the pre-engineering and pre-medical class, and are fully mixed up with other students, they are likely to fare better in their examinations. For this purpose, the principals of the respective institutions can be authorised to retain such students for one year more if, in their opinion, the boys are likely to do better in the next University examination. The Government of India should sanction scholarship in such cases for the additional year as well. Special arrangements should no doubt, be made for giving extra coaching to Scheduled Caste and Scheduled Tribe students, wherever necessary.

(Paras 13.1, 13.2, 13.12, 13.15,
13.16, 13.18, 13.39 and 13.40).

TABLE IV
OCCUPATION DISTRIBUTION IN DIFFERENT GENERATION LEVELS
(a) Dist. : 24-Parganas

TABLE IV (Contd.)
(b) Dist. Burdwan

TABLE IV (Contd.)
(c) Dist. Midnapur

OCCUPATIONS																				
Generations	Cultivation	Day labour	Business Service	Carpentry	Making Basket	Pressing Oil	Weaving	Blacksmith	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.
1. Grandfather	196	80.33	5	2.05	9	3.69	—	—	—	—	10	4.10	2	0.82	18	7.38	4	1.63		
2. Father	...	211	86.47	9	3.69	2	0.82	2	0.82	—	—	—	—	2	0.82	16	6.56	2	0.82	
3. Ego	...	122	50.00	38	15.57	7	2.87	60	24.59	6	2.46	2	0.82	—	—	9	3.69	—	—	
																				Total
																				No. p.c.
																				244 100.00
																				244 100.00
																				244 100.00

TABLE IV (Contd.)
(d) Dist. Jalpaiguri

TABLE V
DEVIATION OF OCCUPATIONS THROUGH GENERATIONS
(a) Dist. 24-Parganas

GENERATIONS		CULTIVATION						OCCUPATIONS					
Ego		Cultivation			Day Labour	Business	Service	Blacksmith	Potter	OCCUPATIONS			SERVICE
		No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.
Father	271	93.77	9	3.11	5	1.73	2	0.69	1	0.35	1	0.35	
Grandfather	274	94.80	12	4.15	—	—	1	0.35	1	0.35	1	0.35	
		DAY LABOUR						RELIGIOUS					
		No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.
Father	178	58.55	121	39.80	2	0.66	3	0.99	—	—	—	4	80.00
Grandfather	230	75.66	72	23.68	—	—	—	—	2	0.66	5	100.00	—

TABLE V
DEVIATION OF GENERATIONS
Research Institute
B R A H M A
S A R Y

Acc. No.C7.580 Q.No. 1

TABLE V (contd.)

GENERATIONS		OCCUPATIONS												RELIGIOUS	
		BUSINESS						BLACKSMITH						BOATMAN MASON TEACHER	
Ego		16		4		1		1		1		1		1	
Cultivation	Day labour	Service	Cultivation	Day labour	Blacksmith	Day labour	Cultivation	Cultivation	Day labour	Cultivation	Business	Cultivation	Business	Religious	Recital
No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.
Father	11 68.75	4 25.00	1 6.25	—	—	1 25.00	3 75.00	1 100.00	1 100.00	1 100.00	1 100.00	1 100.00	1 100.00	1 100.00	1 100.00
Grand father	14 87.50	2 12.50	—	—	1 25.00	—	3 75.00	1 100.00	1 100.00	1 100.00	1 100.00	1 100.00	1 100.00	1 100.00	1 100.00
		HAIR CUTTING COBBLER						SERVANT						BEGGAR	
Ego	2	2						12						3	
		Hair cutting						Cobbler						Religious	
		No. p.c.						No. p.c.						recital	
Father	2 100.00	2 100.00						9 75.00						—	
Grandfather	2 100.00	2 100.00						10 83.33						—	
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TABLE V (contd.)
 (b) Dist. Burdwan

TABLE V (contd.)

GENERATIONS	SERVICE 32	OCCUPATIONS						BUSINESS 21						Cultivation
		Cultivation	Day labour	Business	Weaving	Priest	Weaving	Business	Priest	No.	p.c.	No.	p.c.	
	Ego	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	
Father	23	71.88	7	21.88	1	3.12	—	1	3.12	—	3	14.29	—	18 85.71
Grand father	23	71.88	7	21.88	—	—	1	3.12	1	3.12	2	9.53	—	1 4.76 18 85.71
OCCUPATIONS														
	Ego	DRUMMER/ MUSICIAN						BEGGAR						
		1						3						
Father		Drummer/ Musician						Cultivation						Day labour
Grandfather		No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	
		1	100.00	2	66.67	1	100.00	1	33.33	1	33.33	—	—	

TABLE V (contd)

(c) Dist. Midnapur

GENERATIONS		OCCUPATIONS														
		CULTIVATION														
Ego		Oil				Weaving				Blacksmith making				Basket-making		
Cultivation	Business	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	
No.	p.c.															
118	96.72	—	—	1	0.82	1	0.82	2	1.64	—	—	—	—	—	—	
Father																
Grand father	107	87.70	5	4.10	1	0.82	2	1.64	4	3.28	3	2.46				
		OCCUPATIONS												BUSINESS		
		DAY LABOUR												1		
Ego		Day labour				Weaving				Basket-making				Weaving		
Cultivation	Service	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	
No.	p.c.															
26	68.42	1	2.63	9	23.69	2	5.26	—	—	4	57.14	2	28.57	1	14.29	
Father																
Grandfather	25	65.79	—	—	5	13.16	3	7.89	5	13.16	4	57.14	2	28.57	1	14.29

TABLE V (contd.)

TABLE V (contd.)
(d) Dist. Jalpaiguri

GENERATIONS		CULTIVATION												OCCUPATIONS															
		CULTIVATION												OCCUPATIONS															
Ego		Cultivation				Service				Business				Weaving				profession				Fishing				Carpentry			
		No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.	No.	p.c.		
Father		369	91.79	4	0.99	4	0.99	8	1.99	1	0.25	3	0.75	2	0.50	11	2.74												
Grand father		368	91.54	1	0.25	2	0.50	16	3.98	...	—	4	0.99	4	1.00	7	1.74												
OCCUPATIONS DAY LABOUR																													
Ego																										Not known			
Father		40	48.78	36	43.90	2	2.44	2	2.44	1	1.22	1	1.22	—	—	—	—	—	—	—	—	—	—	—	—	—	—		
Grandfather		59	71.95	11	13.41	3	3.66	3	3.66	1	1.22	1	1.22	1	1.22	1	1.22	1	1.22	1	1.22	3	3.66						
Ego																													

TABLE V (contd.)

GENERATIONS		OCCUPATIONS		OCCUPATIONS		Carpentry	
Ego	5	Priest	2	Priest	2	No.	2
Cultivation	Goldsmith	Cultivation	Business	Cultivation	Fishing	Business	2 100.00
No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	Carpentry
5 100.00	—	4 44.44	5 55.56	2 100.00	2 25.00	5 62.50	No. p.c.
Father	4 80.00	1 20.00	4 44.44	5 55.56	2 100.00	2 25.00	1 12.50
Grand father	—	—	—	—	—	—	2 100.00
OCCUPATIONS							
Ego	Dairy	Medical Profession		Hair-cutting		Ricksawpuller	
Ego	1	Medical Profession		Hair-cutting		Ricksawpuller	
Dairy	Day labour	Medical profession		Hair Cutting		Cultivation	
No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	No. p.c.	Cultivation
1 100.00	—	—	1 100.00	—	—	1 50.00	No. p.c.
Father	—	1 100.00	—	—	1 100.00	1 50.00	1 100.00
Grandfather	—	—	—	—	—	—	—

TABLE V (contd.)

GENERATIONS	OCCUPATIONS						Beggar					
	Forest Labour											
Ego	60						10					
	Forest	Cultivation	Day labour	Fishing	Priest		Forest			Forest		Not known
	labour	No.	p.c.	No.	p.c.	No.	labour			labour		
		No.	p.c.	No.	p.c.	No.						
Father	60	100.00	7	70.00	2	20.00	—	—	—	1	10.00	—
Grand father	60	100.00	5	50.00	—	—	1	10.00	1	10.00	1	20.00

TABLE VI

COMMUNITYWISE OCCUPATION THROUGH GENERATIONS
 (a) Dist : 24-Parganas, P.S. Sandeshkhali, Vill : Boyermari.

Sl. No.	EGO	No.	OCCUPATIONS OF					GRAND FATHER			
			Cultivation	Day labour	Service	Business	Cobbler	Cultivation	Day labour	Service	Cobbler
1. POUNDRA KSHATRIYA											
1.	Cultivation	45	45	—	—	—	—	45	—	—	—
2.	Day labour	20	14	5	1	—	—	19	1	—	—
3.	Business	1	1	—	—	—	—	1	—	—	—
4.	Service	2	2	—	—	—	—	2	—	—	—
5.	Servant	3	2	1	—	—	—	3	—	—	—
	TOTAL	71	64	6	1	—	—	70	1	—	—
2. BAGDI											
1.	Cultivation	18	15	—	—	3	—	17	1	—	—
2.	Day labour	28	18	10	1	—	—	20	8	—	—
3.	Business	3	1	2	—	—	—	3	—	—	—
4.	Service	2	1	—	1	—	—	2	—	—	—
5.	Servant	1	—	1	—	—	—	—	1	—	—
6.	Begging	2	2	—	—	—	—	2	—	—	—
	TOTAL	54	37	13	—	4	—	44	10	—	—
3. PATNI											
1.	Day labour	1	—	1	—	—	—	—	1	—	—
4. MUCHI											
1.	Cobbler	2	—	—	—	—	2	—	—	2	—
5. ORAON											
1.	Cultivation	115	111	4	—	—	—	109	5	—	1
2.	Day labour	122	75	47	—	—	—	97	25	—	—
3.	Business	2	1	1	—	—	—	2	—	—	—
4.	Servant	2	2	—	—	—	—	2	—	—	—
	TOTAL	241	189	52	—	—	—	210	30	—	1

TABLE VI (Contd.)

6. MUNDA											
1. Cultivation	27	26	1	—	—	—	26	1	—	—	—
2. Day labour	78	32	44	2	—	—	50	28	—	—	—
3. Business	2	1	1	—	—	—	—	2	—	—	—
4. Servant	2	2	—	—	—	—	2	—	—	—	—
TOTAL	109	61	46	2	—	—	78	31	—	—	—
7. BHUMIJ											
1. Cultivation	9	9	—	—	—	—	9	—	—	—	—
2. Day labour	12	11	1	—	—	—	12	—	—	—	—
3. Servant	1	1	—	—	—	—	1	—	—	—	—
TOTAL	22	21	1	—	—	—	22	—	—	—	—
8. GHASI											
1. Cultivation	1	—	1	—	—	—	—	1	—	—	—
2. Day labour	5	3	2	—	—	—	4	1	—	—	—
3. Boatman	1	—	1	—	—	—	—	1	—	—	—
4. Servant	1	—	1	—	—	—	—	1	—	—	—
TOTAL	8	3	5	—	—	—	4	4	—	—	—
9. CHASI KURMI											
1. Cultivation	42	39	3	—	—	—	38	4	—	—	—
2. Day labour	27	17	10	—	—	—	19	8	—	—	—
3. Business	4	3	—	1	—	—	4	—	—	—	—
4. Service	1	1	—	—	—	—	1	—	—	—	—
5. Servant	2	2	—	—	—	—	2	—	—	—	—
TOTAL	76	62	13	1	—	—	64	12	—	—	—
10. MAHISYA											
1. Cultivation	19	18	—	—	1	—	19	—	—	—	—
2. Day labour	5	4	1	—	—	—	5	—	—	—	—
3. Business	4	4	—	—	—	—	4	—	—	—	—
TOTAL	28	26	1	—	1	—	28	—	—	—	—

TABLE VI (Contd.)

TABLE VI (Contd.)

TABLE VI (Contd.)

(b). Dist : Burdwan, P.S. Salanpur, (i) Vill. Keshardi.

Sl. No.	EGO	No.	FATHER							GRAND FATHER						
			Cultivation	Colliery labour	Day labour	Cobbler	Service	Blacksmith	Business	Cultivation	Day labour	Cobbler	Blacksmith	Priest	Weaving	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
1. BAURI																
1. Cultivation	6	6	—	—	—	—	—	—	—	6	—	—	—	—	—	1
2. Colliery																
labour	2	—	1	1	—	—	—	—	—	2	—	—	—	—	—	—
3. Day labour	11	4	—	7	—	—	—	—	—	9	2	—	—	—	—	—
TOTAL	19	10	1	8	—	—	—	—	—	17	2	—	—	—	—	—
2. SANTAL																
1. Cultivation	8	6	—	2	—	—	—	—	—	8	—	—	—	—	—	—
2. Colliery																
labour	3	—	—	3	—	—	—	—	—	3	—	—	—	—	—	—
3. Day labour	7	4	—	3	—	—	—	—	—	7	—	—	—	—	—	—
TOTAL	18	10	—	8	—	—	—	—	—	18	—	—	—	—	—	—
 (ii) Vill : Paharpur																
1. BAURI																
1. Day labour	6	2	—	4	—	—	—	—	—	5	1	—	—	—	—	—
2. DOM																
1. Day labour	1	—	—	1	—	—	—	—	—	—	1	—	—	—	—	—
3. SANTAL																
1. Cultivation	9	5	—	4	—	—	—	—	—	8	1	—	—	—	—	—
2. Colliery																
labour	1	1	—	—	—	—	—	—	—	1	—	—	—	—	—	—
3. Day labour	7	1	—	6	—	—	—	—	—	6	1	—	—	—	—	—
4. Beggar	1	—	—	1	—	—	—	—	—	1	—	—	—	—	—	—
TOTAL	18	7	—	11	—	—	—	—	—	16	2	—	—	—	—	—
 4. MAIRA																
1. Cultivation	11	11	—	—	—	—	—	—	—	11	—	—	—	—	—	—
2. Service	4	4	—	—	—	—	—	—	—	4	—	—	—	—	—	—

TABLE VI (Contd.)

3. Business	5	5	—	—	—	—	—	5	—	—	—	—
TOTAL	20	20	—	—	—	—	—	20	—	—	—	—

5. TELI

1. Cultivation	4	4	—	—	—	—	—	4	—	—	—	—
----------------	---	---	---	---	---	---	---	---	---	---	---	---

(iii). Vill : Barabhuin

1. MUCHI

1. Cobbler	1	—	—	—	1	—	—	—	—	1	—	—
------------	---	---	---	---	---	---	---	---	---	---	---	---

2. SANTAL

1. Cultivation	63	58	—	—	5	—	—	63	—	—	—	—
2. Service	6	6	—	—	—	—	—	6	—	—	—	—
3. Day labour	8	3	—	5	—	—	—	6	2	—	—	—
4. Beggar	2	2	—	—	—	—	—	2	—	—	—	—
TOTAL	79	69	—	5	—	5	—	77	2	—	—	—

3. CHASI

KURMI

1. Colliery labour	1	1	—	—	—	—	—	1	—	—	—	—
2. Day labour	3	3	—	—	—	—	—	3	—	—	—	—
TOTAL	4	4	—	—	—	—	—	4	—	—	—	—

4. GHATWAL

1. Cultivation	1	1	—	—	—	—	—	1	—	—	—	—
2. Day labour	1	—	—	—	1	—	—	1	—	—	—	—
TOTAL	2	1	—	—	1	—	—	1	—	—	—	—

5. MAIRA

1. Business	1	1	—	—	—	—	—	1	—	—	—	—
-------------	---	---	---	---	---	---	---	---	---	---	---	---

6. KAMAR

1. Blacksmith	1	—	—	—	—	1	—	—	—	1	—	—
---------------	---	---	---	---	---	---	---	---	---	---	---	---

7. BRAHMIN

1. Business	1	—	—	—	—	—	—	1	—	—	—	1
-------------	---	---	---	---	---	---	---	---	---	---	---	---

8. MUSLIM

1. Business	2	—	—	—	—	—	—	2	—	—	—	2
2. Service	1	—	—	—	—	—	—	1	—	—	—	1
TOTAL	3	—	—	—	—	—	—	3	—	—	—	3

TABLE VI (Contd.)

(v). Vill : Ghia doba

TABLE VI (Contd.)

(c). Dist : Midnapur, P.S. Binpur, (i) Vill : Dulki

Sl. No.	EGO No.	OCCUPATIONS OF FATHER					GRAND FATHER				
		Cultivation	Business	Oil pressing	Weaving	Service	Blacksmith	Cultivation	Business	Oil pressing	Weaving
1. MAHATO											
1. Cultivation	10	10	1	—	—	—	—	10	—	—	—
2. Day labour	5	5	1	1	—	—	—	5	—	—	—
3. Business	2	2	—	—	—	—	—	2	—	—	—
TOTAL	17	17	1	—	—	—	—	17	—	—	—
2 KAYASTHA											
1. Service	1	1	—	—	—	—	—	1	—	—	—
3. SANTAL											
1. Cultivation	8	8	—	—	—	—	—	8	—	—	—
2. Day labour	3	3	—	—	—	—	—	3	—	—	—
3. Carpentry	1	1	—	—	—	—	—	1	—	—	—
4. Service	1	1	—	—	—	—	—	1	—	—	—
TOTAL	13	13	1	—	—	—	—	13	—	—	—
4. MAHALI											
1. Basket making	2	2	1	—	—	—	—	2	—	—	—
2. Cultivation	3	3	1	—	—	—	—	3	—	—	—
3. Day labour	5	5	1	—	—	—	—	5	—	—	—
TOTAL	10	10	1	—	—	—	—	10	—	—	—
(ii). Vill : Gondapal											
1. MAHATO											
1. Cultivation	10	10	1	—	—	—	—	10	—	—	—
2. Day labour	5	5	1	—	—	—	—	5	—	—	—
3. Service	8	8	1	—	—	—	—	8	—	—	—
TOTAL	23	23	1	—	—	—	—	23	—	—	—
2. TELI											
1. Cultivation	14	13	1	1	—	—	—	8	—	5	1
2. Business	3	1	2	—	—	—	—	1	—	2	—
3. Service	15	14	1	1	—	—	—	12	—	2	1
4. Carpentry	1	1	1	—	—	—	—	1	—	—	—
TOTAL	33	29	2	2	—	—	—	22	—	9	2

TABLE VI (Contd.)

3. TANTI							
1. Weaving	8	—	—	—	8	—	—
2. Cultivation	2	1	—	—	1	—	—
3. Carpentry	2	—	—	—	2	—	—
4. Service	1	—	—	—	1	—	—
5. Business	1	—	—	—	1	—	—
6. Day labour	1	—	—	—	1	—	—
TOTAL	15	1	—	—	14	—	—
4. BAISNAB							
1. Service	3	2	—	—	1	—	3
2. Carpentry	1	1	—	—	—	—	1
TOTAL	4	3	—	—	1	—	4
5. DESWALIMAJI							
1. Cultivation	4	4	—	—	—	—	4
6. KAMAR							
1. Cultivation	4	2	—	—	—	—	2
7. SANTAL							
1. Cultivation	23	23	—	—	—	—	23
2. Day labour	5	5	—	—	—	—	5
3. Service	25	25	—	—	—	—	25
TOTAL	53	53	—	—	—	—	53

TABLE VI (Contd.)

Sl. No.	EGO	No.	FATHER			GRANDFATHER		
			Cultivation	Day labour	Weaving	Service	Cultivation	Day labour
8. BHUMIJ								
1.	Cultivation	1	1	—	—	—	1	—
2.	Day labour	1	1	1	—	—	1	—
3.	Service	1	1	—	—	—	1	—
	TOTAL	3	3	1	—	—	3	—
(iii). Vill : Krishnapur								
1. MAHATO								
1.	Cultivation	11	11	1	—	—	11	—
2. BAGAL								
1.	Day labour	2	2	—	—	1	2	—
3. TANTI								
1.	Weaving	1	1	—	—	1	—	1
2.	Day labour	2	1	—	1	1	1	2
	TOTAL	3	1	—	2	1	1	3
4. SANTAL								
1.	Cultivation	32	32	—	—	—	32	—
2.	Day labour	2	2	1	—	—	2	—
3.	Service	5	5	—	—	—	5	—
4.	Business	1	1	—	—	—	1	—
5.	Carpentry	1	1	—	—	—	1	—
	TOTAL	41	41	—	1	—	41	—
5. BHUMIJ								
1.	Day labour	4	—	4	—	—	4	—
6. KHARIA								
1.	Day labour	3	—	3	—	—	3	—

TABLE VI (Continued.)

(d). Dist : JALPAIGURI, P.S. KUMARGRAM
(Q). VIII : Dakshin Kamakhya guri

OCCUPATIONS OF FATHER		OCCUPATIONS OF GRAND FATHER	
Sl. No.	No.	Sl. No.	No.
1.	EGO	1.	MAHISYA
1.	Cultivation	25	25
2.	Service	1	1
3.	Day labour	6	5
	TOTAL	32	31
1.	Service	25	—
2.	Cultivation	1	—
	TOTAL	3	1
1.	EGO	1.	SUTRADHAR
1.	Cultivation	3	2
2.	Service	1	1
	TOTAL	4	3

TABLE VI (Contd.)

TABLE VI (Contd.)

10. JHALOMALO/MALO	
1.	Fishing
1.	1
2.	3
3.	1
4.	1
5.	1
6.	1
7.	1
8.	1
9.	1
10.	1
11.	1
12.	1
13.	1
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14. MUNDA 1. Cultivation

TABLE VI (Contd.)

TABLE VI (Contd.)

TABLE VI (Contd.)

TABLE VI (Contd.)

(iii) VILL. VOLKA RANGE FOREST VILLAGES
 (A) KHUTMARI

Sl. No.	EGO No.	FATHER			GRAND FATHER		
		Cultivation	Forest labour	Day labour	Cultivation	Forest labour	Day labour
1. NEPALI							
1. Cultivation	1	1	—	—	—	—	—
2. Forest labour	20	—	20	—	—	20	—
3. Day labour	2	—	—	2	—	—	—
4. Beggar	3	—	1	2	—	—	1
TOTAL	26	2	21	3	2	21	1
2. RABHA							
1. Cultivation	1	1	—	—	1	—	—
2. Forest labour	1	—	—	—	1	—	—
TOTAL	2	1	1	—	1	—	—
3. MECH							
1. Forest labour	4	—	4	—	—	4	—
4. SANTAL							
1. Day labour	1	—	—	1	1	—	—

(B) INDU

1. NEPALI							
1. Forest labour	1	—	1	—	—	1	—
2. RABHA							
1. Cultivation	1	1	—	—	1	—	—
2. Forest labour	1	—	1	—	—	1	—
3. Day labour	1	—	—	1	—	—	1
TOTAL	3	1	1	1	1	1	—
3. MECH							
1. Cultivation	4	3	—	1	4	—	—
2. Forest labour	7	—	7	—	—	7	—
3. Day labour	1	—	—	1	—	—	—
TOTAL	12	3	7	2	5	7	—

4. ORAON

1. Cultivation	2	2	—	—	2	—	—	—
2. Forest labour	2	—	2	—	—	2	—	—
TOTAL	4	2	2	—	2	2	—	—

(C) BANGDOBA

1. NEPALI

1. Forest labour	15	—	15	—	—	15	—	—
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2. RABHA

1. Forest labour	4	—	4	—	—	4	—	—
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3. SANTAL

1. Cultivation	1	—	—	1	—	—	1	—
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2. Forest labour	5	—	5	—	—	5	—	—
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TOTAL	6	—	5	1	—	5	1	—
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TABLE VI
RANK POSITIONS OF THE OCCUPATIONS BY GENERATION AND AREA.

TABLE VII (contd.)

GF—Grand Father:

F—Father.

'TYPES OF OCCUPATIONS REPORTED BY EARLIER AUTHORITIES

[(i) (R) indicates, the account noted from H. Risley's "Tribes and Castes of Bengal" (1891).

(ii) (M) indicates, the account noted from A. Mitra's "The Tribes and Castes of West Bengal" (1953), Census—1951, West Bengal.]

1. *Bagal* : A community working as cowherd. (R)
2. *Bagdi* : Cultivating, fishing and menial caste of Central and Western Bengal (M).
3. *Bairagi* : A class of Hindu religious mendicants who worship Bishnu. In Chota Nagpur there exists a group bearing the name Bairagi which appears to closely resemble a true caste (R).
4. *Baisnab* : A religious sect based upon worship of Bishnu (R), professing various occupations.
5. *Barui* : Cultivation of piper betel is the traditional occupation. At the present day some Baruis have taken to trade, while others are found in Government service or as members of the learned professions. The bulk of the caste, however, follow their traditional occupation of betel cultivation which is a highly specialised business, demanding considerable knowledge and extreme care to rear so delicate a plant (R).
6. *Bauri* : A cultivating, earth-working and palanquin-bearing caste of Western Bengal and Bihar (M).
7. *Bhuiya* : Cultivation is the traditional occupation of the community.

1. *Bhumij*: The original occupation of the Manbhumi Bhumij is believed by themselves to have been military service, and there can be little doubt that the bands of chuars or plunderers, who repeatedly overran the Midnapur District towards the end of the last century were largely recruited from this tribe. For many years past agriculture has been the sole profession of all the sub-tribes except the iron-smelting Shelo. A few have engaged in petty trade, and some have emigrated to the tea districts of Assam. The land-lord class claim to be Rajputs (R).
9. *Brahmin*: A priestly caste occupying the highest position in the caste hierarchy. Now-a-days professing various types of occupations.
10. *Deswali Majhi*: Cultivation is the traditional occupation.
11. *Dom*: The Doms are sweepers, in some places they remove night-soil and dead bodies. Some make baskets and mats (M).
12. *Gandhabanik*: The spice selling, druggist and grocer caste of Bengal proper (R).
13. *Ghasi*: A fishing and cultivating caste of Chota Nagpur and Central India. They also act as musicians at weddings and festivals and also perform menial offices of all kinds. Ghasi women act as midwives and nurses to higher castes (M).
14. *Ghatwal*: (i) In Bihar, a title of Mallahs who have charge of ferries and landing places. (ii) in Western Bengal and Chota Nagpur a title of the holders of service tenures who act as rural police and are attached in that capacity to certain tracts of country or hill passes (ghats) (R).
15. *Goala*: The great pastoral caste of India. Most Goalas combine cultivation with their hereditary pursuits. (R)

16. *Jhalo Malo or Malo* : The boating and fishing caste of Bengal. Apart from boating and fishing they also make twine, cultivate land and sell grocery (M).
17. *Jugi* : A weaving caste of Eastern Bengal many of whose members have of recent years been driven by the competition of English piece-goods to betake themselves to agriculture, lime burning, goldsmith work and the subordinate grades of the Government service (R).
18. *Kahar* : A cultivating and palanquin bearing caste of Bihar. Many are domestic servants (M).
19. *Kamar* : The metal working caste of Bengal and Bihar distinguished from the Lohar by not confining themselves to the fabrication of the iron implements and by having no scruples about working with any kind of metal (R).
20. *Kayastha* : The writer caste of Bengal proper. Clerical work is believed to be original and characteristic occupation of the caste. Kayastha tradition, however, puts a very liberal construction on the expression clerical work. One includes in it not merely clerical pursuits of a subordinate character, but the entire business of managing the affairs of the country in the capacity of dewan, sarbarahkar, etc., to the ruling power. Kayastha are now in possession of considerable zemindars and tenures of substantial value, while comparatively few of them are to be found among the lower grades of cultivators (R).
21. *Kharia* : The plains kharias are good cultivators. Hill Kharias mostly depend on jungle products (M).
22. *Kol* : These people are cultivators as well as engaged as labourers in different types of activities, e.g., colliery, plantation, etc.

23. *Kumbhakar-Kumor* : The potter caste of Bengal, Bihar and Orissa (R).
24. *Kurmi* : A very large cultivating caste of Upper India, Bihar, Chota Nagpur and Orissa. Mahatos of Midnapur are probably Hinduised kurmis of Chota Nagpur origin (M). Agriculture is regarded by the Kurmis as their original and characteristic profession and no marked tendency to engage in other occupations seems to be traceable among them, although of late years a few have taken to trading in grain (R).
25. *Mahali* : A caste of palanquin bearers, labourers, cultivators and bamboo workers (M).
26. *Maitisya* : A cultivating caste of Bengal.
27. *Maira* : The confectioner caste of Bengal proper. Mairas believe the making of sweet meats to be their original occupation, but many of them at the present day have entered Government service or taken to trade, while a few are engaged in agriculture as tenure holders and occupancy raiyats (R).
28. *Mech* : Husbandry by the jhum method is regarded by the Mech as their original occupation but of late years many have taken to settled cultivation as raiyats of Jots in Terai. The rearing of the imphu silkworm, which spins the silk used in the chequered clothes worn by the Mech, was at one time regular industry, but has fallen off notably within the last generation. (R)
29. *Mistri* : A carpenter or mason. A synonym of Barai, Karanga, etc. (R)
30. *Muchi* : This is the leather dressing and cobbling caste of Bengal (M).

31. *Munda* : Traditional occupation of the Munda has been agriculture and hunting. A very large number, however, are employed as tea plantation labourers.
32. *Muslim* : A community professing Muslim religion engaged in various types of pursuits.
33. *Nagesia* : The Nagesias are mainly engaged as tea plantation labourers.
34. *Namasudra* : Engaged for the most part in boating and cultivation. Bengali Namasudras are for the most part peaceful, hard working, cheerful cultivators. Some are shop keepers, traders, carpenters and a considerable number now follow the various so-called learned professions (M).
35. *Napit* : The barber caste of Bengal. (R)
36. *Nepali* : People with Nepali as their mother-tongue of various caste groups professing various occupations.
37. *Oraon* : The Oraons claim to have introduced plough cultivation into Chota Nagpur and thus to have replaced barbarous daha method of tillage which is carried on by burning the jungle and sowing a crop of pulse of Indian-corn in the ashes (R). A good number of the Oraons is employed as tea garden labourers and some have entered Government services.
38. *Patni* : The Patni is a boating, fishing, basket-making, trading and cultivating caste of Eastern Bengal (M).
39. *Poundra* : A fishing, cultivating, land-holding and trading caste of lower Bengal (M). Many of them now follow various types of learned professions.
40. *Rabha* : The Rabhas living within the Reserve forest areas,

are engaged as forest labourers. Those residing outside, mainly depend on agriculture.

41. *Rajbanshi*: Rajbanshis are mainly agriculturists though fishing is also practised by them. Now-a-days many of them are also engaged in various types of learned professions.
42. *Rajput*: The fighting and land holding caste of Northern India (R).
43. *Baisya Saha*: A business community. Now-a-days professing various professions.
44. *Santal*: The traditional occupation of the Santals was collection of forest products, hunting, fishing and cultivation. Now-a-days they are mainly cultivators. Many of them are also engaged as tea-garden and colliery labourers. Some of them are also in various categories of Government services.
45. *Sarak*: Saraks are skilful agriculturists, and are credited with having introduced sugarcane cultivation on the plateau of Chota-Nagpur. Many of them are occupancy raiyats (R). In Vishnupur they have taken to weaving (M)..
46. *Sunri*: Original profession of the caste was manufacture and sale of spirituous liquor. Many now follow mercantile pursuits (M).
47. *Sutradhar*: The carpenter caste of Bengal named thread-holder, from the Sanskrit Sutra, the thread with which the course of the saw is marked (R).
48. *Tanti*: The weaver caste of Bengal and Bihar. Although Tantis admit weaving to be their traditional profession, many of them of late years have been driven by the influx of cheap machine made goods to betake themselves to agriculture. These cultivating Tantis are for the most part occupancy raiyats or small tenure holders. It is difficult to

say or impossible with any approach to accuracy what proportion of the caste has abandoned their original craft in favour of trade or agriculture (R).

49. *Teli* : A large oil pressing and trading caste of Bengal, Bihar and Orissa. Their original profession was probably oil pressing. In Eastern Bengal, pure Telis only extract til oil from the sesamum seed, and caste is forfeited if any other oil be manufactured (R).

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(The Publications of this Institute have generally been very well received by various authorities of different parts of the world. Some of their appreciations were published in our earlier publications. A few more appreciations, are given below) :

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37. ".....We would be very pleased to receive your publications on an exchange basis..... and will arrange for a complete set to be sent to you. Future publications will be sent to you as they are issued".

J. S. Boydell,
Secretary,
Australian Institute of Aboriginal
Studies, Canberra City, Australia.

38. ".....It occurs to me that all the literature described, would be of particular interest and value as an addition to our library..... Your address has been placed on our mailing list for future Annual Reports. Also, as other publications which could be of interest come to hand, copies will be made available to you".

Director,
Department of Aboriginal and
Island Affairs, Brisbane,
Australia.

39. ".....This Ministry would be pleased to co-operate with you in the suggested (exchange) programme".

M. R. Worthy,
Director of Aboriginal Affairs,
Ministry of Aboriginal Affairs,
Melbourne, Australia.

40. ".....The Department would be very interested in receiving both the Bulletins and Monographs.

The Institute has been placed on the mailing list for the Australian Territories Journal, published by--monthly and the Annual Reports.....".

G. Warwick Smith, Secretary,
Department of External Territories,
Canberra, Australia.

41. ".....I consider that the material you have listed in your letter would be of considerable interest and would be obliged if you could make copies of your bulletin etc. available at your convenience.

In return I would be pleased to add your name to the mailing list of the Board for its Annual Report and monthly magazine entitled "Dawn". Current material has already been forwarded by seicemail".

H. J. Green,
Superintendent,
Aborigines Welfare Board,
Sydney, Australia.

42. ".....We much appreciate being kept abreast of your activities through the medium of these most interesting monographs".

Prof. Morton H. Fried,
Chairman,

Department of Anthropology,
Columbia University in the
City of New York, U.S.A.

43. ".....We are very glad to have your publications. and the Department of Anthropology has been turning them over to the Peabody Museum Library, in order that they may be available for the use of both faculty and students at Harvard University and Radcliffe College..

We have been considering these as volumes received on exchange, in return for those monographs in our series of papers of the Peabody Museum of Archaeology and Ethnology..... You will be on our current mailing list to receive future volumes in your field of interest".

Margaret Currier,
Librarian,
Peabody Museum Library,
Harvard University, U.S.A.

44. ".....This is a very fine series and we are very glad you are kind enough to donate these worthwhile volumes to our Library.....".

William H. Huff,
Serials Librarian,
University of Illinois, U.S.A.

45. ".....It is felt that an equitable exchange of publications on our part would be for you to receive the Abstracts of Doctoral Dissertations and the Utah Academy of Sciences, Arts and Letters Proceedings.....".

Roger B. Mathison,
Gifts and Exchange Librarian,
University of Utah, U.S.A.

46. ".....We are glad to inform you that your institution's name has been included in our regular mailing list..... We would be very glad to receive your new publications as soon as they are brought out.....".

Grigorieva I. F., Chief,
Acquisitions and International Exchange Section,
M. E. Saltykov-Shchedrin State Public Library,
Leningrad, U.S.S.R.

47. ".....We would appreciate receiving future issues and are requesting that our library subscribe.....almost every article seems to be of interest".

Prof. John J. Gumperz,
Department of Anthropology,
University of California, U.S.A.

48. ".....Once again, thank you for your thoughtfulness : the Bulletin has proved to be of special value in current studies in Social Relations".

Pierre E. Berry,
Serials Librarian,
The Johns Hopkins University, U.S.A.

49. "Professor Firth has very much appreciated receiving copies of your Bulletin.....".

Secretary to Professor Firth,
The London School of Economics &
Political Science, London.

50. ".....I am very interested in the contents of the Bulletin and I want to congratulate you on the task you have undertaken. The range and character of the articles is impressive".

Prof. H. L. Shapiro,
Chairman,
Department of Anthropology,
The American Museum of Natural History,
New York, U.S.A.

51. ".....I am always amazed at the energy of you and your staff which permits a continual output of so many worthwhile volumes.....".

Donald M. Winkelman,
Associate in Higher Education,
The University of the State of
New York, U.S.A.

52. ".....In course of writing a chapter on the History of Anthropology in West Bengal as a part of my book on Social Anthropology in India, I have had pleasure of reviewing your excellent work which are in print.....".

Prof. L. P. Vidyarthi,
Head of Anthropology Dept.,
Ranchi University, Bihar.

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